

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

#### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

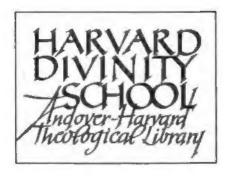
We also ask that you:

- + Make non-commercial use of the files We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + Maintain attribution The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + Keep it legal Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

#### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/





	•	
•		



S OSO

- Continue

# REV. DR. FISHER'S SERMON

BEFORE THE

American Board of Commission for Foreign Missions,

PREACHED AT BOSTON,

OCTOBER 2, 1860.



Soon of

BV 2075 .A645

A

## SERMON,

BEFORE THE

#### AMERICAN BOARD OF COMMISS

FOR

### FOREIGN MISSIONS,

AT THE

MEETING IN BOSTON, MA

OCTOBER 2, 1860.

BY SAMUEL W. FISHER, D. D.
President of Hamilton College.

BOSTON: FRESS OF T. R. MARVIN & SON, 42 CONGRE  $1\ 8\ 6\ 0\ .$ 

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Boston, Ms., October, 1860.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Fisher for his Sermon, preached on Tuesday evening, and that he be requested to furnish a copy for publication.

Attest,

SAMUEL M. WORCESTER, Rec. Secretary.

BV 2075 ABV 1866-1879

# SERMON.

#### ISAIAH xLv. 1-6.-xLIII. 21.

Thus saith the Lord to his anointed, to Cyrus, whose right hand holden, to subdue nations before him; and I will loose the loins of ki open before him the two-leaved gates; and the gates shall not be shut; go before thee, and make the crooked places straight: I will break in the gates of brass, and cut in sunder the bars of iron: And I will give t treasures of darkness, and hidden riches of secret places, that thou know that I, the Lord, which call thee by thy name, am the God of For Jacob my servant's sake, and Israel mine elect, I have even called thy name: I have surnamed thee, though thou hast not known me. I Lord, and there is none else, there is no God beside me: I girded thee, thou hast not known me: That they may know from the rising of the su from the west, that there is none beside me. I am the Lord, and there else.

This people have I formed for myself; they shall shew forth my praise

It is an obvious fact that, for the enlarger of his church, God often selects special instrum. In setting into motion a whole system of agenthis is almost uniformly the case. We recognize the fact all along the history of the church. see men raised up with peculiar gifts, and clowith peculiar powers, to effect certain great where the text gives us a remarkable illustration of method of divine procedure. Cyrus was a heat but there was that in his character, training circumstances, that pre-eminently fitted him the special work he was to perform as the reof the church. His magnanimity, his lo

justice, his respect for religion according to his light, the fact that he belonged to neither of the races that had done most to crush out the life of God's chosen people, but was himself their conqueror, qualified him for the work to which God had anointed him.

In the bosom of the church itself there are two still more remarkable examples of this law; the two men who bore the largest part in the inauguration and establishment of the chief dispensations. Moses and Paul were not indifferent characters: nor were their training and position like that of They stand out boldly in history the multitude. as men of peculiar natural gifts and attainments. Their early discipline exalted their intrinsic power; while their relation to the people among whom their work was to be performed, and to the science of the age in which they lived, imparted special qualifications for their great mission. It was not merely the fact that divine grace had consecrated them, that made them all they were. Back of their conversion, the providence of God, never, like man, neglectful of the minor things of life, had chosen, guided, disciplined and trained them in respect to those qualifications which belonged to them rather as men than as prophets and apos-There is here a completeness, a symmetry of character and position wonderfully characteristic of the divine agency. Nor in all this do we see anything derogatory to the divine Word, or the divine Spirit. These are indeed vital to the progress of the church. It is their prerogative to give strength to weakness, courage to timidity, and,

with the worm that man treads upon, to this down the mountains of human pride and pov Beside these, all things else are as weakness. if, when exalting these, we practically affirm uselessness of all things else, we shall betray ignorance of the method of Providence in conversion of men only less great than that sho by its opposite error. It is not that the human thus exalted above the divine, but simply that divine uses that kind and measure of human which are best fitted to accomplish its purpo It is nothing more than that common law wh in all things else God has established; the law means adapted to ends, from which in the natu world we ascend to the idea of his wisdom: law which makes a sharp sword cut better tl one that is dull; which makes a wedge split gnarled oak, when a blunt surface would o bruise it; which hollows the bones of a bird a gives its wings their force and working, in or easily to rise on the elastic air; which make word spoken in one manner, better fitted to me the soul than the same word spoken in a differ manner; it is this law exalted into the supernatu which God uses in his nobler work of lead his church onward to conquest. Just as he ch the passionate, magnanimous, courageous Lut to tear down the vast structure of Romish sun stition; just as he chose the acute, construct Calvin to make and build up, out of the chaos scholastic theology, the glorious temple of Ch tian science; just as he chose the impassio-Whitfield to breathe new life into a dying chu

just so he works all through the world and the church, subsidizing the natural gifts and powers of his own creation, to bring forth the elevation of the race into the light of his glorious gospel. This is the first lesson I derive from the passages before us.

The second is but an expansion of the first. is just as certain that the great Sovereign chooses particular nations to effect certain parts of his work in the final triumph of the gospel, as that he choses certain individuals for some special operation. "This people have I formed for myself; they shall show forth my praise." We place the emphasis here on the fact that he has formed this people for himself. He may not select as his agent this or that nation indifferently. His sovereignty reaches back of the immediate work. It chooses according to the character of the nation; it reaches to the antecedent training and the natural characteristics which combine to prepare the nation most fully for the work; nay, this sovereignty in its far-reaching wisdom has been busy all along the history of the people in so ordering the moulding influences under which character and position are attained, that when the time comes for them to enter into his special work, they will be found all ripe for his purpose.

This nation, to whom the passage before us refers, is a marked illustration of this thought. The Jew was designed to be the conservator of the word of God. He was chosen for this purpose. The object was not propagation, but conservation. The race, by nature and education, had just those

qualities which fitted it for this work. Its wonder ful tenacity of impression, its power to hold what once had fairly been forced into it by divine energy, like the rock hardened around the crystal belongs to its nature, reveals itself after Providence had shattered the nation, in that granite characte which, under the fire of eighteen centuries, remain unchanged. It was its mission to hold, not to give to stand, not to advance; and it was not until a mind of large Grecian culture was chosen to beathe truth to the Gentiles—not until the men of another race and another style of thought had received it, that the gospel went forth to win it grandest triumphs.

At every step of the progress of Christianity since, illustrations multiply of the truth contained in our text, that God forms nations to his work and chooses them because of their fitness to accomplish certain parts of that work. I need not dwell upon the Greek, with his high mental culture and his glorious language—fit instrument through which the Divine Word breathed his life-giving truth; upon the Roman, sceptred in power over the whole realm of civilization, and undesignedly constructing the great highway for the church of Jesus upon the German, with his innate freedom of spirit nourishing the thoughtful souls whose lofty utter ances awoke, whose wondrous power disenthralled a sleeping and captive church.

Passing by these and other illustrations of the truth before us, rich though they be in thought full of instruction, I deem no apology necessary for engaging in the inquiry, as to what work in

the cause of evangelization God has been forming this nation to accomplish. This unusual occasion —this gathering of representative Christians from all parts of our country, to celebrate the close of our first half-century of special missionary activity, is amply sufficient to justify me in turning from the general discussion of the theme before us, to a special application of it to our own time and nation. We stand this day on an eminence from which it needs no prophet to discern the rapidly converging lines of God's providence, or indicate the point of light towards which they hasten. Twenty-five years ago, this would have been difficult; fifty years ago, it would have been impossible. Trains of influence that once demanded centuries for their development, unfold and open in the life of a single generation. All over our brief history, impressed on every page of it, God has revealed a great purpose to be accomplished by this nation. The object for which he has been forming us is no longer hidden in the darkness of the future; it stands forth more clearly than did his great purpose in respect to Israel, when Solomon dedicated his temple, and for nearly a thousand years that purpose had been ripening.

In speaking to you on this subject, it will not be in my power to do even partial justice to it, without including some things that belong to the great nation out of which have flowed the main currents of our national life. Other nations have contributed some of the finest influences that have moulded us; our position has modified our character; but the vitality, the commanding energy

that has given birth to such great results, is dire traceable to the Anglo-Saxon. That wonder race moves forward step by step with us in work of evangelizing the world. The half tury which has done so much in developing missionary activity, has produced results scar less remarkable in the nation that planted us h The nation which has brought forth Whitfield, Wesley, and Wilberforce, and Newton, and C and Morrison, and Williams, and hundreds them, has done vastly more for us than all world besides. We glory in this filial relations! not because it allies to earthly greatness, but the piety which, clothed in the radiant panoply a consecrated learning, has entered, with und querable zeal, into the work of preaching gospel to every creature.

To this point, therefore, let us direct our attion; let us trace out some of those things whindicate that God has formed us as a nation to e. a special and vast influence in the evangelization

other nations.

I. If you look at the natural constitution of race, you will see in it an admirable fitness for work. The character of a nation's influence is part grounded in its natural constitution. Anglo-Saxon inheriting, in common with the Notern races, strong intellectual powers, conjoins with these a hardy, persistent, energetic nature. I child of the temperate zone, the very extremes temperature to which it is exposed impart vielasticity, restless energy to its temperament.

stands midway between the phlegmatic and the passionate—between the races so cold as rarely ever to be roused to great attainments, and the hot blood which, like the torrents raised by the summer shower, is stirred by slight causes, and then as quickly sinks into lethargy. It has the constitution which bears up under the severest toils of body and mind; it conjoins with this an energy springing from the fullness of natural vigor, that delights in action and perpetually impels to progress. The clear, practical understanding, laying its plans far in the future, the courage that danger cannot daunt, the fortitude that counts suffering a triumph, the persistent energy which works on in the eye of despair, find their most splendid and numerous illustrations in the history of this race. These are the native qualities which fit it for conquest; these prepare it not only to conquer, but to possess, not only to acquire, but to hold; these enable it to make one advance the stepping-stone for another, to wring out of the barrenness of nature rich tribute, to coin the gold of a triumphant civilization out of the granite, and through pathless snows, or the bloody welcome of savage foes, win freedom, plenty and peace.

This race thus constituted, while it takes from others only what is in harmony with its nature, gives vastly more than it receives. The multitudes, that from other races unite with it, are quickly subdued by its all-controlling energy; their prejudices, their habits, their language vanish; the forms of their religion change; a spirit, silent, all-embracing, like the warm breath of spring upon

the snows of winter, dissolves their stubborn na alities and mingles them as homogeneous elem in its own rich life.

A race like this is formed of God to be a power for good in this world. He combined the finest qualities of half a dozen nations, the might impress itself upon others; that its law knowledge, its spiritual life might become quiding forces among the dead millions. Not for i not for any merely temporal object has he create; but to diffuse the truth, to be a plastic per among the nations, in the hand of Jesus, in ha ing his final triumph.

II. Let us look now at the peculiar trai which God has given to this race—a training in harmony with this great object. With the original qualities, education—especially an ed tion working in the same direction for centuri makes a vast difference. In one direction it restrain, repress, modify, almost annihilate the mary tendencies of a nation; but when it fall with those tendencies, its effect is to enlarge stimulate them. Now just as the education Cyrus and Moses and Paul gave them a sp preparation for their missions towards and in church—just as the peculiar and protracted of pline of the Hebrew fitted him to be the conserof the truth until Messiah should come-just s divine Providence has given scope and stimuli the original endowments of the Anglo-Saxon American, fitting him for the offensive wor missions among the nations.

His home was on that little Isle of a few thousand square miles, scarce surpassing in extent one of our larger States. He was girt about by no impassable mountains, by no overcrowded populations. The sea—the open, the boundless, the free—mingled the music of its surges with the harvest-song of its reapers, and the anthems of his Sabbath worship. Each creek, each bay nourished the adventurous spirit of his sons. The boy who rode his skiff over the ripples of its quiet waters, in imagination was the captain of the merchantman, the admiral of the fleet: And so, from the necessities of the case, and the inward energy of his soul, the sea became his home, the sailor his representative. Gradually commerce grew into ever enlarging proportions. His ships traversed all oceans, visited all shores; round and through the world they carried the spirit and the power of the little Isle. They became the carriers for all nations, gathering peaceful tribute from all peoples, spreading their victorious enterprise over climes inhospitable with eternal ice or sweltering in the hot luxuriance of the tropics.

From this adventurous spirit three results followed; each great in itself, and all combining to develop this power of positive impression. The first was reflexive; this people, who could thus take, must also give. Hence sprang up the artisan; manufactories rose on all sides; villages of yesterday swelled into vast cities, crowded with earnest workers. The Island became a work-shop for the world; a work-shop not of dumb-driven cattle, but of high intelligence, of bold, far-reaching, practical science. The Anglo-Saxon must not re-

ceive tribute as a lazy lord, but as an intellig high-minded worker, to return it a hundred at And so the enterprise of commerce, and the en prise of domestic industry, mutually stimulated of other; and both, under the conduct of consumn tact and prudence, influenced not a little by quickening spirit of a revived Christianity, a birth to powers and influence unexampled in known past.

Associated with this was a second grand result Undesigned on his part, seeking at first only field whereon his peaceful energies could development themselves, this Anglo-Saxon seats himself unwhat was once the richest throne of the past.

India, to which he went as a tradesman, beco his vassal. The sceptre of Aurungzebe passed his hands. This sceptre, though again and as dipped in blood; this throne, though often sha by the volcanic throes of religious fanaticism his to-day. God sent him there and keeps there for a glorious purpose. As Cyrus dreat not that he was conquering Babylon for the de erance of Israel, so this nation imagined not India was given to it yet to be set as a crown jo in the casket of Jesus. Through this process blended commerce and conquest the energies h been developed which fit it to impress its spirit its laws, and in the end, a pure Christianity u the dead millions of the East.

But in addition to these there is a third result this education of the Anglo-Saxon which bears a directly upon us in this our half-century gather—a result which, more than all the others,

reacted on the race, fitting it to be God's chosen instrument for the evangelization of the world. This spirit peopled this continent. We were born not of the inward pressure of an over-crowded population which forced Greece to colonize; not of the lust of empire which led Rome to plant colonies to secure her conquests; not of the lust of gold which led the Spaniard to enthrone himself in Central America. We had a unique, a noble origin. The spirit of enterprise was interpenetrated by the spirit of vital Christianity; it was guided by the practical wisdom, which sought here to create the home of a free, God-fearing people. This spot on which to-night we gather; these waters where pilgrim barks floated; these hills and intervales which heard their calm, confident supplications amidst terror and death, and their anthems of thanksgiving in the hour of deliverance, are the mute witnesses of that living faith and stern resolve and high emprise which gave us birth.

No sooner is the Anglo-Saxon here, than the original conditions under which he has been in training are either changed or enlarged. The land has a broader margin of ocean, the lochs expand into inland seas, the rivulets swell to rivers, the little island home has become a continent. The education of the race for its work advances in this wide, free land, with increasing power, but substantially in the same direction. It is not in mere art that embellishes life; it is not in the finer works that concentrate the powers while they limit their range, that the American is to win his most remarkable triumphs. He is not to follow in the

old, effete methods of thought and life. nobler destiny; and for him there must be and style of education. He is not to paint miniat and sculpture men in marble and brass; he form men, to give laws to nations and interp trate the souls of millions with the truth as in Jesus. To fit him for this work, his indi ality must be developed; the forces that power and influence must be quickened w him; he must possess self-reliance and sturdy pendence. The spirit that made him forget glad hearths of England, must ripen under t ever-changing skies. His work is not to con millions for a despot, but to unfold the energie his race along the line of individual achiever in the peaceful pursuits of a thoroughly Chri civilization. And so the ocean, the forest, lake, the prairie, welcome him to their stern A virgin continent lies before him, to be sub and made the home of Anglo-Saxon institutio institutions so modified and reorganized as t truly American. In this great work no slugg no slave can triumph. On this field all the high stronger qualities of the race will be tasked. ocean must be ploughed with swift ships; t rivers must bear the burden of a new world's ductions; these forests must let in the sun; t prairies must echo to the rattle of the swift re and the glad shout of the harvest-home; t plains and valleys must shake beneath the wl of his iron chariots, and over them thought fly on the wing of the lightning; these rocky parts, that frown him back from the unk

Pacific, must be scaled. Onward in the march of peaceful conquest he must press, until the handful of corn planted on the shores of the Atlantic, shall ascend all mountain-tops; and every where, from ocean to ocean, and from the ice-mountains of Hudson's Bay to the warm waters of the Gulf, its fruit shall shake like Lebanon.

Now in this process of national culture, you see the development of just those qualities which, when consecrated by the spirit of the gospel, are to constitute the finest missionary race in the world. They are positive qualities; they constitute the energy that impresses—the power that subdues and moulds other minds by a law as certain as that which bids the flowers open, and verdure crown the hills beneath the kiss of the sunshine and the rain. This hardy frame; this restless energy; this indomitable perseverance; this practical tact; this productive invention, not spending itself on minute forms of embellishment, but exerting its genius along the line of those practical combinations which multiply the power of the hand a thousand-fold, and change, as if by magic, the aspect of a country in a single year; this stalwart growth of individual power which makes man the sovereign of nature;—these constitute a race which, informed by religion, is prepared, yea necessitated, to lead the van of Immanuel's army for the conquest of the world.

III. Intimately connected with, and constituting part of the method in which God is forming this people for the aggressive work of missions, are

that individual freedom and the settlement of ernmental difficulties and constitutional princi which have given such a peculiar form to civilization. One fact, not always recognized, yet of vast significance, meets us whenever attempt to understand the original forces that made us what we are. The "Common Law our inheritance. It grew up out of the necess of individuals and small communities. child of those common rights which natural belong to freemen associated in civil society. man, therefore, can tell when or where it was b History recognizes its existence, never its ori The sense of justice, the dignity and personality the individual, the practical understanding of t relations of life which society creates, the bar reared against the concentration of power in si hands to the injury of the many, the facilities the determination of the right,—these reveal th selves as its vital characteristics. This is not place to run a comparison between the Civil the Common Law—to show how one has assi to consolidate the great monarchies, while the o has wrought to limit and fetter irresponsible po It is sufficient here to remark, that the princi of the latter, harmonizing with a revived Cl tianity, have wrought with great power both this and in the land from which we sprung. wrested Magna Charta from King John; fought with the encroachments of absolute por reign after reign, until their ascendency was f established through the great Revolution. planted to this new world, this British oak

sent its roots into our rich alluvial, has lifted its branches broader and freer into the heavens. Here its limbs have shot forth in peculiar vigor and beauty. Individual freedom; representation causing the power to ascend from the masses and return again to wait their decision; written, limited constitutions, with all the checks upon hasty legislation and central consolidation which can be created by a systematic division of the powers of government,—these are the consummate flower and glory of our civilization.

Now you are to mark this thing in this connection. These great results have been reached through protracted struggles. They are not the sudden achievement of a race, all at once casting off the disabilities and burdens of absolute power. They are the outgrowth of centuries. The blood of martyrs; the tears and prayers of confessors; revolutions now peaceful, now sanguinary, now moving forward under the impulse of deep religious conviction, then struggling into life as the result of the native love of freedom; reforms, experiments, crises and eras of vast significance, succeeding each other for nearly two centuries, have consecrated, watered and developed these principles. It is the long process through which a race has been unfolding the noblest energies of humanity. The stern, the strong, the earnest elements of manhood have been most fully nourished. The characteristics that prepare men to impress others, the stimulant, commanding, effective energies, the clear conception of right, the sense of individual worth, loyalty to law rather than persons,

the power and the purpose to choose each his d field of action, the right to do and attain in direction whatever talent, and industry, and hon can effect; forces, ideas—habits such as these, h been the product of this peculiar education of Auglo-American. It is not the refinement courts, the artificial manners of subjects in prese of superiors, that makes men. The high cond tion of individual right and duty; the habit yielding obedience to conscience rather than a trary power; the felt assurance of liberty to deve the energies of the soul in all directions,—these birth to a race mighty for good; these won the olution that ripened its fruit in 1688; these pl ed our continent; these wrought out our libert these, under the guiding spirit of the gospel and sovereignty of King Jesus, form a people prepa to traverse all oceans, ascend all mountains, pe trate all forests, face all dangers in the work impressing this gospel upon the world. And i in view of just such qualities as these, we see design of God to make us a missionary race, jus clearly as we see that design in the education Cyrus, or Luther, as the deliverers of his ped and the builders of the broken walls of Zion.

There is one advance we have made upon Common Law as it exists in most parts of Father Land, which has a peculiar significance reference to our future as a missionary race. refer to the abolition of the law of primogenitude In a nation like that of Israel, constituted to serve things as they were until Messiah shoome, this law was in place. But when God wo

prepare a race to give, to advance, to impress its ideas upon the world, to go forth on the peaceful conquests of the Cross, then it must fall. One of the effects of the pentecostal spirit was the selling of their property and the consecration of it to Christ. It is not for such a people to build palaces, to found great families, to perpetuate the distinctions of birth, to gather vast estates in few hands, around whose possessors the multitude must revolve for generations as dependents and satellites. race, that is to put the lever of the gospel under the old world, must stand not upon the dead past, but upon the living present. High moral worth, associated with individual energy and independence, must be its title to this distinction. It must have a life of its own, and create its own possessions. It must be renewed every generation by the subsidence of the effete into their original nothingness, and the rise of new, fresh, vigorous manhood into all places of responsibility and power. If this Anglo-American, chosen of God for a higher purpose, in the petty pride of successful accumulation, builds him a palace, he shall do it knowing that no long succession of his sons shall inhabit it.

I know we have been reproached for the facility with which our children leave the old homestead to seek new abodes. But this is God's ordinance for this nation—one of the means by which he trains us to leave father and mother, for the advance of higher interests. I deny not the value and the preciousness of the associations of home. We run back to those early memories which wreath themselves around the place where our childhood was

nurtured, with ever fresh delight. The vener forms that watched our opening youth, the associates that lent so bright a glory to life's yo dream, the dwelling consecrated in every par scenes of joy, the trees we climbed, the grou that echoed to the joyful shout and quick treat our playmates,—these never rise before us, gi with brilliant hues by our warm imagination, w out awakening a thrill of joy. But when it question whether we shall preserve the mate part around which these associations cluster, at cost of sterility and dependence, or whether we s pass from it to create new homes, to develop n hood and womanhood in new fields of action, the we say, let the dead past bury its dead; then rejoice in the necessity which compels us to go f and lay the foundations of a new home; we b God that this Anglo-American is forced to live stranger and a pilgrim, since this is the very cess by which our sons and daughters can be trained to count the world their field of labor, the spot where, in obedience to the call of Je they may pitch their tent for a few years, t home in time. What matters it to the men women of such a people, when their hearts the quickening power of Christ's spirit, whe their bones lie beneath the deep shade of our w ern forests, on the sad shores of Africa, or on tl Pacific isles where the swelling ocean ever s their requiem? What matter is it to us whet like Harriet Newell, and Smith, and Scudder, hundreds of others, these bodies sleep their sleep on a foreign shore, or whether they be bo

by kindred hands, to their resting place in Auburn, and Greenwood, and Spring Grove? God educates us to leave the paternal roof for distant homes; and it needs but the living spirit of Him who said, 'Go preach my gospel to every creature,' to make this peculiar training effective in raising a great army of missionaries of the Cross.

IV. Let us advance now to another thought. The providence which has thus been training us, has given us large material possessions, and the power to develop and use them. In the material elements of national wealth, coal, iron, the precious metals, and a soil of great variety and richness, no country surpasses this. In productive power and inventive genius, this nation, by the confession of the ablest foreign writers, has no superior. With such a country, and such a power to develop its resources, what is to hinder us from ascending to a position where we shall command the markets of the world, and give laws to commerce, and possess resources sufficient to sustain more missionaries than we now have population 1) This, it is true, is regarded by unpractical, dreamy, and romantic minds, as a low view—a view which, on these high occasions of spiritual enjoyment, should be kept in the background. Then, too, we are taunted by foreigners of a certain class, and the taunt has been thoughtlessly re-echoed among ourselves, with our devotion to material interests. But let us be just to ourselves; let us remember that there is a bright as well as a dark side to this subject; let us not forget, that man is material as

well as spiritual. Body and soul are here marr together; and no nation can ever rise to the hi est influence, or be prepared to do the largest n sionary work, when the interests of both are fully cared for. Our education begins in the terial, and ascends to the immaterial. But, asc as we may, in this world we never rise who above the material. Influences mighty for g spring out of it. What a prodigious force of it vidual development along the various paths enterprise is there in the prospect of gaining competence, of giving to the family an educat fitting it for high position in society? Wha power is it to restrain from prodigal expenditu in frivolous pleasure, to hold men back from v even when it cannot win them to virtue? W is it but this that stirs the heart of this great of and wakens every morning the hum of its b population, and pours along its crowded thorou fares these on-rushing tides of human ener What but this rouses the latent activities of people to develop the resources of this contine ---to build, cultivate, mine and navigate, vex the land and the ocean with all the instrument a world-wide production? And this is just a should be. This very material activity, quicke and guided by moral principle, is absolutely es tial to the development of a strong and ma character. We are past the day when courage force could only grow on the field of battle; wl choicest instruments of manly culture were war-horse, the sword, the battle-axe; when so was divided horizontally into two classes, the

who toiled as cattle, and the soldier who spent his life in alternate war and revelry. We are all soldiers, and our field of battle is the world. The path of true nobility opens to all. The boy who, flung forth like a waif on this restless sea, by honest industry, wins a position, where respect and influence attend him, he is our noble; the artisan, whose invention multiplies the power of the hand over material forces; the youth who, rising from small beginnings, ascends the heights of a profession, originates large enterprises for humanity, and sustains institutions full of blessing to humanity, these are our kings. And in the production of such men on a great scale, this attention to material interests, is a power of vast influence.

All this has a direct, logical connection with our work as a people, who are to propagate the gospel aggressively through the world. It has to do with it, because this process of self-development along the line of material interests is necessary to unfold the attributes which give us power to impress ourselves upon men. It has to do with it, because the product of this devotion to material interests is capital diffused through the masses; and capital is one of the means God uses to convert the world. Is it of no consequence, when we send forth our forces to fight for us, that other forces vastly greater, are here intensely busy in creating the means to supply the instruments and material of successful warfare? What has made the credit of this Board a power in every land? Why, when the greatest commercial houses have been prostrated, and bankruptcy has unsettled confidence, and have not known whom to trust, has the pa of a missionary society, without a cent of inves capital, been as good as gold the world ov Why, when debt has accumulated upon us throu the diminished resources of our friends, h these secretaries, this committee, never doub for a moment that the time would come, as night we bless our God it has come, when ev cent of that indebtedness would be canceled, from a still higher vantage ground, they wo address themselves to the work of saving a world? You answer, 'Faith in its supporters conviction that this cause had wrought itself deeply into the hearts of God's people in this la that in due time they would come to their h All this is true. But I am not mistaken in affi ing that another idea is necessary to comp the answer—this faith had its foundation in ultimate ability as well as the will of those sustained it; in the fact that behind it there st a great multitude determined to create that wh should fill its coffers;—a multitude of Chris men and women, strong in their individual rest sibility, strong in their habits of productive la strong in their ability to rise above these tempor depressions in consequence of that energy wh they share with their countrymen, and able t to secure those material interests out of wh should flow the gold and the silver to sustain missionary and support his schools, and give Bibles and tracts, and compass him round the felt power of a productive Christian sympa

V. It is admitted that if this devotion to material interest stood alone, it would soon exhaust itself; producing wealth and consequent luxury, it would conduct us speedily to a corrupt and effete civilization. But this is not the case; it is largely animated and guided by a high literary, as well as religious culture. Education diffused through the masses has become an essential characteristic of this race. On the revival of letters, none of the cognate races embraced this idea more heartily. The establishment of the universities was the first movement, because the first necessity was that of teachers, preachers, and statesmen. But as the right of private judgment consequent on the Reformation, took root among the people, the logical result must in time follow; the people must be prepared to exercise their rights by a fitting education. When the race colonized this new world, their first step was to establish the college as the truest source of general intelligence. From this went forth men of true learning, under whose plastic influence there sprang into almost fullgrown proportions, our noble system of common schools. It is not necessary for me to discuss at large a subject so well understood. It is enough to say that this idea of the practical enlightenment of the people has taken fast hold of the heart of this race; that every where it has given birth to institutions of learning covering the whole field of science in all its departments; that the teacher follows hard upon the footsteps of the pioneer, and while the axe still resounds through our grand old forests, the foundations of the school, the

academy and the college are laid in the virgin in anticipation of the future millions. I need say how the original idea of a truly Chris education, lapsing in part through the influ of infidelity and foreign immigration, is gain its true position, and the Word of God is con more and more to take its appropriate place as highest science which man can attain. Nor I dwell upon the practical character of this ed tion; how while it ascends to the mastery of sciin its noblest and profoundest aspects, its great is to develop that tact and wisdom which in conduct of life enable its possessor to avail him of all known resources to wield the powers of ture to promote the ends of life, and so lifts above the necessities of time and place which I and oppress the ignorant.

I wish rather to concentrate your attention u the preparation which all this gives for the v of missions. The race possessed of such resou has reached a vantage ground of power. Seid of this kind, especially when conjoined with material resources, constitutes the true sovereis of the world. Wherever this people go, they l in their hands the destinies of men; they bound by an original fitness to impress themse upon others; the same constitution of things wi makes man the lord of the world, makes the cated man the lord of the ignorant and rude. M enlightened by true wisdom is designed of God be the plastic power which is to mould mind up lightened. This is the secret of the progress success of the Anglo-Saxon and American; this

source of that influence which makes the world bring him tribute; this it is which, wherever he plants himself, makes him the superior and the conqueror; this gives him empire—not so much the empire of civil law as that higher empire of influence which the half-civilized and barbarous nations cannot resist. And so, wherever the missionaries of this race go, they show themselves to belong to a race fitted to send forth a moulding influence. At once they rear the standard of education as well as religion. Everywhere they are recognized as men of large abilities, of refined manners, of thorough science. They address themselves to the work of renovating nations as men trained in the bosom of a superior intelligence. They are prepared to meet the philosophies of the pagan, and the sophistries of the corrupt Christian. Men like Martyn and Duff, who, on the banks of the Ganges, can argue with the awakened and acute young Brahmin; like Smith and Thomson, who, on the land where patriarchs and prophets once tabernacled, can pour the light of Christian science on the passionate hearts of the wild Arab; like Goodell and Hamlin, who, on the shores of the Bosphorus, can lift the vision of a pure Christianity before the eyes of corrupt Greeks and Armenians, and initiate there a reformation as pure, as powerful as that which centuries ago snatched the choicest jewels from the proud tiara of the man of sin. Give me, says the natural philosopher, a place to stand upon, and a lever long enough, and I will move the world. Give me rather, may we say, men like these, backed and sustained by the prayers, the influence and the d tributions of a Christian race like this, and w the divine blessing, the world will not only moved—it will be regenerated.

Nor are we to pass lightly by, in this connecti the language which this race employs for the pression of its intelligence. Of all living tong where is there another so copious, versatile, ewy; another that, like the race it represents, is composite and cosmopolitan, absorbing into it the energy and the life of all dead and liv tongues? Think of the wealth of science literature it possesses; think of the affluence Christian thought it has treasured up! I kn that like a strong, deep river, it has its foul edd here and there its stagnant side pools, full of abominable creatures; but its body, its main of rent, is clear and strong as the river of life. have read somewhat in other languages; but wh in any of them is there to be found so ri so varied, so wonderful a missionary literature crowds the literature of this race. Within hal century, its sons have created libraries—librar filled with the records of their missionary lab with lives of the good and the great at home abroad; with travels and descriptions of mann and opinions, and scenes of every nation and le under the whole heaven—volumes instinct w the power of God, full of the triumphs of t Cross before which of yore the Roman eagle fol its proud wings, and the barbarous Goth laid do the savage weapons of his irresistible power. race nurtured in such a language, breathing

creating such a literature, is one out of which men are prepared to go forth panoplied in celestial armor, informed with a divine life for the conquest of the world.

VI. Let us pass to another thought. The character and position of the Protestantism we possess constitutes our most vital, substantive efficiency. At the very beginning there was a marked distinction between the races from which we sprung and Christianity was always foreign to the peculiar life of the Roman and Grecian. Just so far as they received it, their characteristic national spirit was destroyed. The Greek sought to subject it to taste and sentiment, the special form of his culture. The Roman subjected it to law, and made this an authority superior to conscience. And hence it must either wholly destroy these national peculiarities, or be modified to harmonize with them. The disastrous result of this conformity of Christianity to their spirit is broadly revealed in history, and constitutes at this day the most formidable opponent to the progress of the pure, simple gospel. But in the Anglo-Saxon and cognate German races, it had a different reception. Their spirit was less artificial. They had no priestly caste, no splendid sacrificial rites. They deemed it inconsistent with the nature of celestial beings to be confined within walls or images. They had retained the earlier Revelation in vastly greater purity. And so when Christianity entered, it found few of those corruptions to oppose its progress. It entered the heart, it harmonized with the original spirit, it took full poss sion of the mind of this people. Its enunciations, fundamental principles, found in their simple cod both of religion and law, little to resist save th depravity which belongs to all men. And as the Anglo-Saxon the development of the princip of the Common Law advanced, Christianity we hand and hand with it. Every step towards t establishment of individual freedom was crated by the higher principles of religion. the Reformation came, asserting the right of p vate judgment, exalting the Bible and conscier above the authority of kings and emperors, t Anglo-Saxon, long trained in the line of civil fr dom, at once grasped them and fought for the with wonderful energy. Henceforth the two we indissolubly united. No matter what was the s cific object to be attained, whether political religious, underneath the great struggle, deep the heart of the Briton, these twin powers we the ever-present, animating forces.

The transfer of the contest to this land was on an advance in the same direction. It was Prote antism, in part accepting and adopting, in part or inating as its own, the highest form of both ci and religious freedom. It was the fundamen principle of Protestantism revealing itself in departments of the life of the Anglo-America Into science as well as law it infused itself. Inste of basing science on facts, and religion on me authority, instead of enshrining religion in a cash like imitation jewels too sacred for the profestouch of the material or metaphysical investigat

it threw it open to the world; it challenged scrutiny; it held men to a thorough test of its divine origin; it said to the bold spirit of inquiry, Search into these things, pry into all their concealments, detect if you can one worthless stone; go up into the heavens, go down into the earth, penetrate the nature of man, ransack history, and bring forth if you can one indisputable fact, that can stand as a true witness against the divine original of our religion. Now what has been the result of this long contest? It has settled for all time the right of private judgment. "I am ready," says Luther to the Pope, "to give up to all men, and in all things; but as for the word of truth, I neither can nor will let that go." This principle the Anglo-Saxon and American has exalted into a living, conquering spirit. It ramifies all through his political, social, literary life. It moulds his childhood, it influences his manhood, it gives a peculiar character to his genius, a tone to his manners, a nobility to his actions. Look abroad over the world! Where, outside of this race, is this principle thus recognized? Where is there another nation, in which it is not crippled or crushed by some outward force, secular or ecclesiastical? The Protestants of Europe have a mighty conflict yet before them. They cannot propagate the truth abroad over the world, until they have mastered the evil influences that settle down upon their own lands. But we have fought and won this battle. We are the advance guard of Protestantism. Our missionaries go forth educated in law, in science, in religion, recognizing God alone in them all; free from the

disabilities which encumber others. Behind the a nation in sympathy with their efforts; a nation of life, of motion, of influence; a nation which, fi its lofty vantage ground, is bound to give its li its sacred principles to the millions in darkness.

Nay, more than this is true. Some of the peculiarities of religious life, which have been chief reproach, contribute not a little to our po as a missionary race. The diversities of belief, breaking up of the outward form of the church various denominations, against which Erastian and the Papacy protest so vehemently, are securi for the perpetuity of the truth, and sources of efforts towards the conversion of men. Grow out of the purest and simplest principles of Protestantism, they are so many independent of servators of the truth and safeguards against overmastering power of any one great error. Episcopalian holds in highest esteem the idea the church and its rites as the chief power in supreme over all other forces. It is a noble p ciple. Let him hold it and guard it, even thor I cannot accept all the inferences and minor or ions which he associates with it. The Independ magnifies the opposite principle, the individual the source of authority. Let him hold and gu it well; for it is one of the fundamental eleme of our Christianity. The Presbyterian exalts of stitutional, representative freedom, and a cl well-defined, strong symbol of faith. Let him st fast by that standard which Calvin planted on shores of Lake Leman, for when it falls a towc strength crumbles to the ground. The Metho

insists upon the predominance of an emotional nature in all the actings of a living religion. Let him work on that line; for when religion becomes a mere affair of church rites and creeds and government, then its vitality has fled. The Baptist, sweeping away the ancient dispensation, guards with special care the ordinances of the new. Let them all work together; work on their own line of power. The unity of the church is in its spirit, not in its form. Its power is in the pure life of its members; not in any absolute oneness of view of all minor aspects of Christianity. These diversities are all on the surface; they reach not the fundamental points of faith. The evils they generate are temporary; the good they effect is vast and abiding. In their practical working they largely counteract the tendency to a one-sided religion. They appeal to the different principles that move society; they rouse, they animate men to work for Christ. They give to our Protestantism, what has been the boast of the Papacy, a place where men of every variety of temperament and education can labor in harmony with themselves; they enlist all kinds of good and natural influences; they suit the broad aspect of society; they push themselves into new fields. What is lost from the concentration of a vast organism, is more than gained by the augmented power of individuals. At first the struggle was to live. Then as these branches of the church multiplied, they entered upon aggressive movements for the conquest of the world. Each one became, what God meant it should be, a missionary society, raising up, commissioning its members to preach the

gospel in all the world. The intensity of denot national action, the harmony which characteri bodies uniting according to the genius of their o system, the innate power of an awakened Christi ity, stimulated by the examples of others, all co bined to promote their efficiency in spreading gospel. Out on the broad field, in contact with superstitions and depravity of the world, the rig ity of their ecclesiastical systems relaxed, while grand fundamentals of faith rose into clear view Who cannot see in this marshaling of sects, this ward march of these different branches of the chui of Jesus, a new source of hope for the world? W believes that any one of them called to the thro intrusted with their combined power, would gu the great truths of religion as well, or advocate th with as deep and effective an energy as the wh moving on the line of their separate denomination preference?

Look over history, and you will find that two the most effective obstacles to the onward progr of the church, have been the centralization of pov in a few hands, and the wild, irregular action of in viduals. The first, in its efforts to maintain its becomes intolerant; it seeks to enforce a riguniformity on all points, whether vital or triviand in the effort, it crushes out the vitality of fr spontaneous action; it puts the intellect in chain it subjects the soul to its own artificial and so created forms, and reduces it to a machine. T second, struggling for freedom, spends its streng in efforts to resist; it exalts the minor into funemental beliefs; it lives in opposition rather than

true progress, and wastes the energies that, consecrated to the work of saving souls, would have brightened the firmament with constellations of glory, in winning transient victories, or suffering useless defeats. But when the church is marshaled in divisions, both these tendencies meet with forces that modify and control their excess. If a few ecclesiastics rise up and say, "We are the only church; put your necks under our iron yoke;" if these men, in virtue of this enormous assumption, claim supremacy over the conscience of the people, the free thought, and free speech, and free action generated by these diverse organizations, rise up and demand the proof. And if the evidence is not sufficient, the ridiculous assumption, destitute of reason and power, serves only to confirm the people in opposition. Meanwhile the mutual action and reaction of these great denominations on each other, compel an appeal, not to an assumed power, but to the practical reason and conscience of the church, enlightened by the Word. And thus the lay element, the body of the church, rises to influence and practical control. On the other hand, as these denominations have taken their form largely from the constitutional and natural differences that exist in humanity itself, they furnish a refuge and field of action for men of all varieties of temperament and prejudice. He who is not at home in one, if he have the true spirit of Christ in him, cannot well fail to find in some others the atmosphere of thought and feeling he loves. The process of development goes on in harmony with the varied characteristics of All trees do not grow as well in the same

soil and climate. In one position they shoot tall and strong; in another they pine and die. cedar will live on the top of a rock, where an would fail to find nourishment. Some men rigid forms to help them on in the Christian some are chafed and soured, unless they can full play to their emotional nature. And thus hath so permitted his church to be organized in land, that there may be the fullest unfolding of powers of the Anglo-American, with various strongly marked diversities of character. And too, in this stage of the history of the church, we reference to the grand work which this race is effect in the conversion of the world.

VII. But not to detain you much longer, let say a word on two other features of that train by which God has signally set us apart for the w of missions. Whoever shall write the history the American church, will be obliged to notice remarkable character given to it by revivals of relig These have not been, as in many other church an occasional incident; they have entered into life; they have given character to its developme they have marked its progress. Since the day the Apostles, the Christian church, in any one its branches, has never witnessed displays of G converting power so wonderful, numerous and tensive, as this church has enjoyed during the More than one hundred years sixty years. when a barren orthodoxy was preparing the na for the reign of infidelity, the quickening spiri a wide-spread awakening infused new life into

church. When the French war and the terrible scenes of the Revolution, had prepared the soil for the skepticism of the Encyclopædists, and when as a consequence, four-fifths of the intelligent youth of the nation had ceased to have faith in the Word of God, then began a new era of revivals; then the despairing church shook off her fetters, and went forth fair as the moon, clear as the sun and terrible as an army with banners. When, thirty-five years ago, began that turbid stream of immigration which threatened to submerge the institutions of religion and drown our verdant. Zion in a sea of corruption as deadly as that which rolls over the cities of the plain, then was the arm of the Lord revealed for our deliverance. And so, at every period of greatest danger, the sudden, mighty demonstrations of the Divine Spirit have given to the church new life, and lifted her up to a loftier vantage ground of power.

Now it is not necessary I should trace out the connection of this remarkable training with that spirit of missions, which, almost cotemporaneous with its second era, began to animate the church. The first effect, indeed, of a genuine revival, is not seen in the production of the foreign missionary spirit. There is a great internal work of self-development—a work of nurture and education in respect to young converts, which absorbs the minds and occupies the hands of the pastors and older members of the church. But when these young converts have become stable, and strong, then the same elements of life and power, amid which they were born into the kingdom, show themselves in

the energy with which they seek to make the Cros victorious all over the world. Then, the maturing Christian learns to consecrate his possessions mor and more to this distant work. Youth, burning with a desire to preach Christ, enter college, an youth already there catch this heavenly spirit, an meet in secret places, beside haystacks, in earnes prayer for divine guidance. Thus the means an the men for God's great work of evangelization ar at hand. Thus did Mills, and Judson, and Fisk and Newell, receive the divine inspiration. the church has found the spirit and the power t enter into this grandest of all enterprises. more than this. These men, born amidst revivals partaking of the life and energy which they create go forth expecting to impress the world: they exped to see similar revivals wherever, on a heathen or nominally Christian shore, they uprear the standar of the Cross. The church, and the men she send forth, share in these strong, positive, impressiv characteristics which a revival always creates. The expect literally to see nations born in a day; th faith which struggled into life amidst the conver sion of half a parish, the consecration which stoo up for Christ, surrounded by scores and hundred of rejoicing young converts, can see no reason wh the same power of God, using the same truth, can no and will not convert hundreds of heathen in a day And so, when they preach Christ in the islands of the sea, or on the plains and valleys of Asia Minor they expect to see, and God has given it to them t see, his arm made bare for the conversion of thou sands of souls.

And thus, by all this discipline of revivals, and this peculiar process of development, and this creation of such positive characteristics, has God clearly shown that we are not to dwell at home; that great as is this field of labor, mighty the obstacles here to be overcome, yet he has given us an overplus of Christian energy, that must seek its object in the conversion of the world. Every revival of religion, every great era of revivals, is the coming of the Lord to victory; the prelude of that grand chorus, when all nations shall join in the Christian's 'Hallelujah, for the Lord God Omnipotent reigneth.'

VIII. One thought still remains, to give completeness to our discussion. For full half a century, God has been organizing the American church for the work of foreign missions, and training it, in actual service, for this great object. Early in our history, the apostolic Eliot, and a century after, the no less devoted Brainerd, illustrated and kept alive the smouldering fire. But the time had not come for the inauguration of this spirit as the all-animating life of the church. home work overtasked all her energies. She built her houses, and cleared the forests, and reared her sanctuaries with the rifle at her side. Then came the great contest. She had to win peace and freedom along the path of trial, and in garments rolled in blood. When freedom came, civil institutions were to be settled; the foundations for the highest civilization of unborn millions must be laid; the temple of liberty, well ordered and symmetrical,

must be reared upon them. Lexington, and Bunl Hill, and Saratoga, and Trenton, and Yorktov and Philadelphia, were steps essential to the p gress of the church, as well as the nation, to the high position, from which her peaceful energ could be exerted for influence over the wor At length we are a nation; for thirty years bold experiment of self-government has been trie in the career of public and private prosperi we have advanced with vast strides. For me than half a score of years, the spirit of a pu revival has been deepening the piety and worki out the foul formal leaven of the church. And n the hour has come; the trains of influence from various sources converge to a point; this Socie to be henceforth the living representative of idea of the world's conversion, to be hencefor a grand agent in giving power and efficiency that idea in the heart of the church, is born. is born amid prayers and struggles of faith in t heart of the young, the enthusiastic, the strong It was too bold and startling an idea to be ori nated in the cool caution of age. It came for into life like all the great ideas which have revol tionized society, and moved the world rapidly f ward in its career of improvement; just as t apostolic church received its mightiest impu toward the conquest of the nations from the you ful Paul; just as the Reformation of the seve teenth century sprang to life in the student he and brain of Luther; just as the great awakeni of the last century, and the creation of one of largest organizations of the church, issued for

from the halls of Oxford, where the young Wesleys and Whitfield felt the inspiration of a new life.

The conversion of the world was in itself no new It was as old as the grand predictions of the prophets; it flamed forth on the apostolic banner; it had stirred the heart of the church, in every age since Jesus ascended, to achieve her noblest victories; it floated up to heaven on the wings of sacred song; it gave strength to martyrs and confessors when the sword of persecution was unsheathed; it was echoed in basilicas and cathedrals; it was whispered in cells and closets whenever from the lips of God's people went forth the prayer, "Thy kingdom come." But in its relation to us as a nation set to bear a great part in making it a reality, it was new, bold, almost presumptuous. As yet the church was in the gristle of youth, its limited resources seemingly tasked to the uttermost in planting the institutions of religion where the advancing population opened her frontiers to the sun; as yet the nation had hardly won a name, much less influence among the sovereignties of the world; as yet these sovereignties held fast the doors of entrance to their benighted populations, as sternly as the eternal ice closed up the north-west passage:—at such an hour, in such circumstances, the church heard the clarion voice summoning her to gird herself for the conversion of the world. It rang round the mountains that encircle Williamstown-Hoosick and Holyoke answered back to each other—the heights of Andover prolonged the strain—Boston and Salem and Litchfield listened till the inspiration of this great thought filled th minds: then other clarions rang; from valley valley, and mountain top to mountain top, ald the quiet intervale of the Connecticut, where spires of New Haven sentinel her grand old I versity, and the surges of the Atlantic lift th everlasting anthem on the shores of Massac setts, the battle-cry swelled loud, and clear, as yore it rose when the cannon on you hill-top claimed the coming conflict to an expectant nati Yea! beyond the limits of New England, althe highlands and palisades of the Hudson, ab the roar of the young Metropolis, lingering arou the classic shades of Princeton, startling the qu of the city of Brotherly Love, it went forth on glad mission.

I do not affirm that this great thought ca forth from any single mind; in the preparat of the church for this, it had been growing into in hundreds of souls that longed for the com of Messiah in his glory. But I do affirm t it was given to a few young minds, deeply po trated with the fervor and the enthusiasm of great Apostle, to make it living reality—to l on in the great work, and to consecrate themsel to it, and so compel, the church to sustain the I am not about to rear their memorial. It here; it is all over this land; it is on every sh impressed by the footprints of American missi aries. More durable than brass; loftier than monument of stone that marks the first gr battle of the Revolution; covered all over w letters of living light, growing brighter and brigh

with age, it needs no historian's pen, no chisel of Old Mortality to illustrate its glory, or deepen and freshen its inscriptions, before the eyes of the church can take in its supernal grandeur. fest it is that the work they did, issuing in the organization of this Board, was one of the most efficient forces designed and chosen by God to educate this nation to be the standard-bearer of the gospel all over the world. When Mills, consecrated in infancy by a mother's vow to the conversion of the heathen, and Hall and Judson, and Newell and Fisk and Nott, stood up and said to the people of God, send us into the deepest darkness of earth to bear from you to the benighted millions the salvation of Jesus, it was as if the spirit of the apostles and the early martyrs and confessors in the sublime heroism of their faith had become incarnate; nay, it was as if the Spirit of our ascended Lord plead with us through those youthful lips and moved before us in those youthful forms. Dead, thrice dead, plucked up by the roots and withered, must have been the church that could have witnessed unmoved this living resurrection of the faith and love and hope and martyr spirit of the apostolic age. This nation has had its heroic age; its nobles, who laid property, honor and life on the altar of liberty; its martyrs, fallen ere the shout of victory echoed over a continent disenthralled. Every where around me I see their footprints. It was their example, their shed blood, that, thrilling through a nation's heart, roused and animated and encouraged millions to press on till the great object was won.

church has its heroic age; its martyrs; its no who gave to God their young life. It was the Christian heroism in an infinitely holier cause, roused and animated the desponding hosts of Is to enter into the work of giving the liberty Jesus to a world enslaved by sin. That old Sa Tabernacle, in the year of our Lord 1812, on 6th of February, witnessed a scene of sole grandeur unsurpassed in the history of the Au ican church—a scene that while this church | can never be repeated—a scene that has lived perennial freshness, growing grander in the li of its infinite issues, before the eyes of two erations. For there, amidst the tears of trembl hearts, did the divine Spirit give to the chu the first unmistakable token of its true missi that scene was the dawning of the coming da a day whose sun, ascending to its meridian, s soon illumine all nations with its glory.

Then, as they went forth, lo! a new power educate the church and urge it onward in its w sprang into being. Eager eyes watched their for steps; ears sensitive to the slightest whisper was for tidings of victory or defeat. Some stood and worked on, amidst the deep darkness; so broken and bowed, returned; some went to sle ere their work was fairly begun. But when standing, or broken, or asleep, they gave to the native land and the church of their fathers the repages of a new, a wonderful Christian literat. The descriptions of the countries they visited, lifelike narratives of heathenism or a corrupt Ch tianity, the story of their trials and their succ

came back to us from these our sons and daughters. Published in books, sent forth through the pages of the Panoplist and Missionary Herald, circulated in newspapers, read in families and church meetings, they found thousands of eager auditors, they spoke to a vast multitude of the hosts of Israel.

It seemed a dark providence that so early cut down him, confessedly the foremost of this noble band of apostolic youth, ere he could enter fully upon his mission. But from the ocean grave of Samuel J. Mills a voice went forth that thrilled through thousands, and his Memorial roused scores of young men to buckle on his armor and tread in his footsteps. Sadness rested upon the church when the sun of Harriet Newell went down long before it had reached its meridian; but who can estimate the power of her short and simple biography in educating the church, and inspiring a desire for the missionary work in the hearts of her own sex? And thus, as this new-born literature entered into the influences that are moulding the church of Jesus; as it grew in variety and interest; as it came home closer to the hearts of Christians, it became part of their daily food, a living, stimulating force in the bosom of our Zion, under which youth grew up informed on these great topics, and we all became insensibly linked to the cause of the world's conversion.

Nor are we to pass lightly by those missionary lyrics which genius, consecrated to Jesus and inspired by these same influences, has created. Who of us that, in our childhood, learnt to sing that noble lyric beginning,—

Wake! Isles of the South, your redemption is near,
No longer repose on the borders of gloom;
The strength of his Chosen in love will appear,
And light shall arise on the verge of the tomb;—

a lyric sung by hundreds, as the second band missionaries (for the Sandwich Islands) embark from Long wharf, now nearly forty years ago—wi of us can ever forget the interest that it awakene or who can tell how many hearts it bound to the work with cords never to be broken? What hyp book is now complete without a large collection these sacred songs? How many youth are the in the American church that do not know by hea Heber's Missionary Hymn? In what congregation can you not sing it without a book—sing it wi the spirit and the understanding, as in swelling volume, the old and the young delight to give utterance? Who can soberly sit down and measu the force of this newly created literature in givin a peculiar character to the thoughts, the expe ences, the prayers, of the American church?

Rapidly I pass over other elements of this misionary culture, which it is not fit wholly to paby. The appeals of our missionaries, as they have returned from year to year, bronzed or broken the heat and toil of conflict, have gone down in the heart of the people of God. As they have to spoken to great congregations, as they have to their simple story in our Sabbath schools, pasto and people have been roused to new activity in the cause. What an influence in the training of the church; what seed scattered on a mellow soil, y to fully ripen in a glorious harvest, has gone for

from Abeel and Scudder, Poor and Smith, and Goodell and Thomson, and their associates,—as they returned to us, after their years of patient labor!

What a power, too, has this Board been in the character of its members, its officers, and its annual gatherings, to inspire confidence, quicken zeal, and spread the flame of missions through the land. To say nothing of Griffin, and Dwight, and Beecher, and Woods, and Spring, and Worcester, what a power of light in their lives, what a legacy of vital influence in their death, were Evarts, and Cornelius, and Wisner, and Armstrong? When men like these lead on the hosts of Israel, the cause they advocate, grander and mightier though it be than all mere instruments, stands forth commended by all that is most pure and noble in our humanity.

What a wonderful reflex influence has success exerted in exalting the standard of feeling! The missionaries went forth to the Sandwich Islands, taking their lives in their hands, expecting to wrestle with idolatry in its stronghold, and it may be fall in death before the men who had imbrued their hands in the blood of that great discoverer, Captain Cook;—when lo! as they approach the shore, the idols are fallen, and the simple people welcome their coming. The news of that providential interposition, thrilling through the churches, gave a new interest to the work. And so, as barrier after barrier has been broken down, as governmental opposition has given way, as revival after revival has baptized the missions, as new and un-

expected fields, white for the reaper's sickle, has been opened, the church has seemed to see of king Messiah marching before her, and leading he chosen sons to victory; as of old he baffled the powers of earth, when he planted Israel in Canaa and reared the Cross above the proud banner the Roman. Nay, most wonderful has it been, the times of deepest darkness through which the Board has passed at home, have been signalized hits most rapid and steady advance abroad; and the God has spoken to our timid and desponding hearts, nerving them to new efforts and sacrific for the cause he loved.

At the first, this Board stood alone, and led the way in the work for preaching Christ to t But soon, under its influence, oth organizations sprang into being. When one our young standard-bearers changed his views the subject of baptism, it seemed an event as d astrous as it was unexpected; but God meant take a coal from the sacrifice that burned on o altar, to kindle the fire of sacrifice in the heart a great and an advancing division of his sons at daughters. And as under this culture, the spir spread, division after division of the church wheeled into line; those who had united with at first, as they gained strength, began to mo independently as new orbs of light, and ne powers to educate the nation still more perfect for its work. These organizations, numbering somewhat less than a score, represent a vast amou of talent, and wealth, and piety. This Board, f from cherishing a narrow-minded jealousy, has ev

rejoiced in their prosperity, and wished them Godspeed in their noble work. Like this city, sitting on her hills, surrounded by these growing and beautiful towns and villages, and bound to them by a thousand cords of interest and social life, this Board sits to-day a Queen girt about by these her handmaids, in full sympathy with all their plans for the world's conversion, counting them Christ's teachers and her colleagues in training the whole church for its grandest work.

But I must arrest this discussion ere it reaches completeness. I may not dwell upon the minor influences which are at work all through the churches in creating this missionary spirit;—how the great societies for printing Bibles and tracts, and educating youth, and preaching the gospel to our seamen, enforce their appeal by this grandest argument, the conversion of the world;—how the monthly concert, Sabbath school missionary organizations, and the necessities laid upon pastors to speak on this great theme, are all working together in one direction—the wheels within the great wheel of God's providence, which is moving the church forward to the point where she shall begin to realize the mission which God has given her as a power aggressive upon the thrones of darkness. I know that a vast work has yet to be done before she enters fully into the idea of this discourse. But when I go back to the day when this Board was organized, when I enter that old Tabernacle church at Salem, where, after the toil and baffled hopes of a two years' probation, our first missionaries were set apart;—and then to-night look of this assembly, look out over this land, look bey to those great works which have been accomplise in the world, I see, as clearly as when the shines at midday, a thousand unmistakable sign of God's purpose in planting this nation on to continent;—his purpose to bless us in making the dispensers of his Word to the dead millions our race.

Not in vain has he carried us through a di pline so peculiar, given us an enterprise so rest and aspiring, a dominion so substantial and reaching, elements of material and intellectual ri ness so vast, and lifted from us the civil burdens t oppress other nations; not in vain has the chu come out of the wilderness, leaning on the arm her Beloved, and flinging from her the crutches state establishments, gone forth to peaceful of quest in the sole might of the Lord of hosts; in vain has this people net-worked the world w those lines of commerce, along which her influe may flash in a day over ten thousand points; in vain do the nations open their brazen gates her citizens, and recognize alike the resistless fo of her arms and the superiority of her mental d ture; oh! not in vain, through storm and s shine, through martyr-fires and confessors' ter has the church clung to the divine Word as primal and all-sufficient light. For this God baptized her with revivals; for this he has inau rated this spirit of missions, and opened the wo to her influence; for this he has sent her er flying victorious from sea to sea; for this he gatl

on this continent millions from other lands, to be absorbed, Americanized, converted by us, and made an element of vast power in the future; for this did the martyred Lyman, and Munson, and Pohlman die; for this did he plant this city of the Puritans, and make it a light-house, whose rays streaming far beyond Massachusetts Bay, should penetrate the darkness of the eastern world; for this our fathers fought their bloody battles; for this our statesmen have fashioned our civil constitutions; for this our merchants have built up so vast a commerce; for this our artisans and inventors have starred the land with our ten thousand workshops; for this our colleges and schools were built; for this, ere the light of the next half-century Jubilee shall dawn upon us, this nation will count her hundred millions, and ten thousand of her sons and daughters laboring for Christ in foreign lands.

I take my stand at that not distant day—a day which some in this house, in a green old age, shall live to see; I behold the preparations of centuries revealing their ultimate purpose and rushing on to the grand conclusion;—nations into whose languages your missionaries have translated this living truth, cast away their idols and receive it to their hearts; the Koran is a relict of the past, while mosque and minaret are consecrated to the Great Prophet; the Shasters are powerless, while the ancient temples of Buddha and Vishnu, purged from their foul and bloody incarnations, resound with the praise of the incarnate Son of God; the Tartar throne, in the kingdom of the children of the sun, is known only to history, while their crowded cities welcome the

children of Him whose light shall lighten the wo Ethiopia ascends from the mephitic darkness ages, and with her passionate heart steadied, her feeble intellect enlarged by Christian cult sends heavenward the song of a rapturous that giving; the nations that have drunk the blood Christ's martyrs, passing through their baptism blood, wounded and bruised hasten to the fee Him whose sceptre is full of mercy, and w touch alone can heal; the man of sin broken, pairing of conquest, prays only for existence; cl ing to the skirts of this vast army of Gentiles, sons of Abraham,—the dreadful imprecation of t fathers, "His blood be upon us," expiated, with purged vision the glowing predictions of t prophets of Jesus the Son of God; while over thousand towns and cities floats the peaceful ner of the Anglo-Saxon and American church.

Is this a vision too bright, too wonderful, glorious for your faith to discern through the sinterval of fifty years? Spirits of the departed! who saw this Board organized with much trained many tears, while the darkness rested so this upon the world, that you could scarcely discern Star of Bethlehem slowly rising amidst its glocal summon you from your thrones and your crow I call upon you to look on us, to answer us night; tell me, ye saints in glory, is this scene angels love to behold within this temple, is great work of missions already begun, these parations for conquest so vast and ripe, the thousands of converts in foreign lands, this I translated into one hundred and forty langu

these schools and seminaries to train young converts for the ministry where, when ye lived, the idols reigned supreme, this education and marshaling of our American and British Zion for the evangelization of the world;—answer me, is this to you less wonderful, less glorious than is the scene I have just unfolded to our vision? I see them come! Mills, with his youthful brow all radiant; Judson, with his gray locks crowned with glory; and Hall and Newell and Fisk, ye come—but oh! ye stay not to answer; back to the throne upon the sea of glass ye fly; your hearts, too full for utterance in mortal ears, break forth in praise to Him who sits upon that throne. "Now is come the kingdom of our Lord; the earth shall be filled with the knowledge of the glory of the Lord. And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Their sun shall no more go down, nor their moon withdraw itself, for the Lord shall be their everlasting light, and the days of their mourning shall be ended."

Friends of the Lord Jesus, friends of the dying heathen, missionaries of Christ returned for a season from your glad toils, fathers and mothers whose sons and daughters are far away preaching the gospel to the benighted or whose dust lies mingled with the dust of nations not yet saved, ministers of Jesus gathered from all parts of this land, young men and maidens with hearts beating with new-born love for the Savior, aged saints whose

eyes have seen the sun which shone on this before it had sent one missionary to the for field, I bid you welcome; with you I hail the ming, and rejoice that God permits us to see this—to live amidst these vast preparations for coming of his Son to glory. Let us with one heircle his throne with anthems of praise. 'I unto the King immortal, invisible, the only God, and to Jesus Christ, the Lamb slain from foundation of the world, be honor, and power, glory, for ever and ever.' AMEN.

### REV. DR. STORRS'S SERMON

BEFORE TRE

## AMERICAN BOARD OF COMMISSIONERS FOREIGN MISSIONS,

PREACHED AT CLEVELAND

OCTOBER 1, 1861.



	•	

The "Things which are not:" God's chosen instruments for ad
His Kingdom.



## A SERMON,

PREACHED AT CLEVELAND, OHIO, OCTOBER 1, 186

BEFORE THE

# AMERICAN BOARD OF COMMISSIONERS FOREIGN MISSIONS,

AT THEIR

#### FIFTY-SECOND ANNUAL MEETI

BY RICHARD S. STORRS, Jr., D.D.,

OF BROOKLIM, NEW-YORK.

**NEW-YORK:** 

JOHN A. GRAY, PRINTER, STEREOTYPER, AND BINDS

FIRE-PROOF BUILDINGS,

CORNER OF FRANKFORT AND JACOB STREETS.

1861.

### SERMON.

1 Corinthians, 1:28, (LAST CLAUSE.)

"YEA, and things which are not, to bring to nought things th

This clause contains a complete thought, and sugge a theme rich enough, large enough, to engage and revening's meditation. It is proper, therefore, to sing from the others with which it stands associated, and it the subject of our discourse. And yet, in so separ we must not sacrifice the peculiar significance and the impressiveness which it derives from its position, or which is cast on it by its companions. It is the last of of clauses, of which each that precedes it prepares for it, and by natural progress leads the mind toward it is only when we view it at the head of this series ming up and surpassing the previous clauses, that we in discern and wholly appreciate its scope and meaning.

"For ye see your calling, brethren," says the Apostl that not many wise men after the flesh, not many mig many noble, are called; but God hath chosen the foolish the world to confound the wise; and God hath chosen things of the world to confound the things which are and base things of the world, and things which are hath God chosen, yea, and things which are not, to nought things that are." The foolish and the weak, and the despised things—it is only natural that from

and lowest of these, the things which are noticed only to be contemned, the Apostle should step to the things which are not; that is, which have either no existence, except in germ or mere possibility, or certainly no existence that is recognised by mankind; which arrest no thought, excite no fear, and are not prominent enough to be scorned. And these things, he says, the Lord hath chosen—these things which seem still weaker than the weakest, and whose very being appears but a dream of the imaginative enthusiast—THESE things hath he chosen, to bring to nought the THINGS THAT ARE; the great institutions, establishments, forces, which mark or mould the constitution of society. He hath chosen them for this purpose, to the end that his name may be magnified by their agency, and his glory be revealed in their ultimate triumph. He is able to bring them to success and to victory, to human thought non-existent as they are, because his foolishness is wiser than men, and the weakness of God is stronger than men. And when it is done, no flesh shall be able to glory in his presence.

How complete is the climax to which we are brought, as we thus view the passage! How sharply discriminated from those that attend it, is the thought which is contained in these last words! And how fruitful and wide is the field which it opens to our survey! It is a thought, too, peculiar to the Gospel; and which for that reason the better befits an occasion wholly devoted, as this is, to conference concerning its further advancement.

That the "Things which are," at any time, in human society, however venerable, however strong, are always liable to be displaced by others, which were not in existence, or were not of recognised importance and power, when the former were established, but which subsequently and often suddenly are brought to developement and mastery; that thus the aspects of society and history are continually changing, and each successive form of civilization is likely in its turn to give place

to another, into whose life its own may be absorbed, b whose differences it is buried:—these are facts familia fact of nature; which impress immediately the most observer; to question which, with so many annals b crowded with thick reports of change, were like deny atmosphere itself. That the movement which thus stantly going on, through the centuries, around the on the whole a movement for the better; that the which are not," so far as men's earlier knowledge is co which exist but in embryo, and are only to be develo keener observation, or a more profound and exhausti rience, are yet usually superior to the things which them, and more replete with a vitalizing energy; t each industrious and thoughtful community is likely pass in its later years the attainments of its earlier, race itself to be gradually enriched, invigorated, and e as the centuries proceed:—these also are facts which history clearly illustrates, and which, without any in optimism, we may gratefully accept. But that thes of which the age that is at any time knows not and not,—these powers which exist in it only in germ, an make no appeal either to its hopes or its sensitive fear these, while hidden so remotely from man, are all present to the mind of the Most High; that they are his pre-ordained instruments, not only for working the which shall come in the aspects or in the life of Soc for the higher, grander purpose of establishing supren Kingdom in the world; that he has incorporated their elements with the system of things in order that ul he may use them in this office, and make them auxil subjecting the world to his truth and his Son:—these the declaration of which is peculiar to our Religion; y it not only affirms with authority, but exhibits and strates, in its actual advancement toward the conque Earth; and which it offers to every believer—to us who are here assembled this evening—as a basis on which to found the assurance of its ultimate triumph.

So here, as every where, does Christianity vindicate its origin in God's mind, by placing us at once upon the highest levels of truth, and opening to our minds the widest range for reflection. And the words of the Apostle, holding in them a principle so specific and profound, present to us a theme appropriate and adequate to our present occasion.

To this theme, therefore, Fathers and Brethren, I invite your attention: The "THINGS WHICH ARE NOT,"—which are not recognised by man, and which subsequent times alone are to develope into power and mastery—THESE ARE FROM THE FIRST God's chosen instruments for the advancement of His Kingdom in the World. If this be true, the relations of the fact to the character, power, and government of God, and the bearings of the fact on our Missionary enterprise, will indicate themselves to all our minds.

That we may get the thought fully before us, as it lay at first in the mind of the Apostle, and may receive the perfect impression of those illustrations of its truth which were given in the centuries that succeeded, let us call before us in rapid review the scenes amid which the text was written, and then the events which became its immediate and complete vindication.—It was written, you remember, from that delightful and populous city planted by the Ionian colony on the hills overlooking 'the Asian meadows,' along the Cayster. In this city of Ephesus, important and peculiar, partly Greek but still more Oriental in its manners and spirit, the metropolis of a province, and with a commerce that drew to its wharves the representatives of all nations, in which schools of philosophy seem so much to have abounded that one of them was opened to Paul for his labors, yet in which the Eastern superstitions

and magic darkly and haughtily confronted philosopstill had a power which they had not either at Athe Rome,—in this city, the remains of whose magnificent yet strew the ground in colossal confusion, and above then ahone in splendid beauty the Temple of Diana graceful colonnades first revealed the full beauty of the style, and whose columns of jasper still perpetuate and the vision of its glory,—in this city where the East West were commingled, and within whose spacious wharbor was assembled so busy and so various a life, natural that the Apostle, coming westward from should tarry for a time, that he might there proclaim pel. And so he abode there for more than two yet from thence he wrote the epistle before us.

It was written to Corinth; that wealthier, more brilli more luxurious town, planted upon the celebrated Gre mus, and by its position attracting the trade not Greece, but of all the countries whose shores were was either of the seas between whose almost meeting wave tunately stood; above which arose in austere grand precipitous heights of the Acro-Corinthus; around wl spread the loveliest beauty of the land and the water architecture was unrivalled, even in Greece, in its sur elegance; in whose streets all arts that skill could g all the gifts that commerce could bring, were equally a and yet whose manners were so licentious that even gross pagan age its very name was a synonyme for v that from it went a constant influence which defiled moralized wheresoever it touched.—To the Christians city Paul wrote from Ephesus the letter which cont declaration of the text.

In effect, therefore, he had before him while wri whole expanse of the Mediterranean; that 'many-n sea, still full of interest to us and our times, but which

the old world what all the oceans are to ours; yea, more than this: which was not only the cradle and school of its maritime enterprise, and the scene of its naval strifes and conquests, but the constant centre of its most powerful civilizations; around which were grouped, as if by a force as necessary as that which forms the crystal around its axis, all the arts and the empires then most prominent in the world, or which now most attract and influence our minds. Upon or near the shores of this sea, the labors of Paul were constantly performed. Born within sight of it, his whole after life clung to it. In all his incessant missionary tours he scarcely left it; but at Cæsarea, Antioch, Ephesus, Philippi, Thessalonica, Athens, Corinth, Rome, perhaps still further to the gates of the Atlantic, he had it before him, and strove with all the energy of his will, inspired and sustained by his Christian enthusiasm, to stud its shores with Christian churches, and to make it a centre of the kingdom of God and his Son in the world.

It is evident then, at once, from this point of view, what were the institutions which Paul describes as "THINGS THAT ARE:" the great established powers in society, which withstood, or at least did not harmonize with, the extension of Christianity. And upon these things, that we may receive the full impression of the truth which he uttered, it is needful that we pause; till we feel in part the vast strength they possessed; till we see in a measure the 'hiding of their power.' Then better may we estimate, in comparison with them, the obscure, undeveloped, and unrecognised forces, by which in God's plan, and in the interest of His kingdom, they were all to be destroyed.

Foremost among these "Things that are"—these powerful institutes of the day of the Apostle, opposed to Christianity—we must reckon, of course, that haughty Judaum, dogmatic and secular, imperious in its claims and impatient in its hopes,

into which the religion given by God to the people of 1 tion had by degrees been transformed, and which now seat of its dominion in Palestine, but the outposts of fluence in many cities of the Empire. Into collision as troversy with this, Christianity came at the very beg since the more essentially harmonious it was with cient religion truly interpreted, the more positive an ment was the contest urged against it by that arrogant which now clothed itself in the robes and occupied the of Moses and the Prophets; a system not content to be nised and honored as Divine in its sphere, yet introdu a higher, but claiming for itself to be final and univer challenging for its own supremacy in the world. scious of imperfection, and intolerant of change, this temper domineering and defiant in those who adher toward all other faiths, but most of all toward the fait adored a crucified Nazarene. And immediately, conf in every city, and in almost each village, it met the A at Ephesus or at Corinth, no less than at Jerusalem : his own kindred, as well as among strangers. It lay in him by stealth, and assailed him with violence. Mo far than it touched his person, it overshadowed and d his thoughts. And always it fronted him as an urg cient, and inveterate Power, enthroned supreme among nation—the most religious of the peoples of the ear systematically withstanding, with all its energy, the of Christianity.

It is one of the most significant illustrations of of human nature—this character of Judaism in the data postle, and the position it assumed toward the doct proclaimed. Ennobled and vitalised as it had been beginning, by the supreme truth of the being of God and holy, almighty and wise, the creator, moral g and judge of the Universe; receiving a yet mightier

impressiveness from the discoveries which it made of his presence and providence, and of his perfect law; becoming pervaded through and through with a divine glory, as it showed to men something of his heavenly empire, rehearsed the history of his dealings with mankind, and even unfolded through prophecy and psalm the scope and splendor of his purposes of love; bringing all these manifold elements of power into contact with men, through a mechanism of worship unequalled in its majesty, and its fitness to its end:—the religion of the Hebrews was intrinsically adapted, not only above all other religions, but to the highest degree then possible, to educate the mind, to stimulate the conscience, to implant and develope the holiest affections, and to make the nation which had its oracles for their constant possession the purest, noblest, and most devout on the earth. No other result of it could have been anticipated by those who should have assumed as an axiom the moral integrity or the moral indifference of the nature of man. And doubtless such effects, through the grace of the Spirit, were realized in many, whose faces now glow in the vision of Christ.

Yet from this religion the nation had early and persistently swung away, into grossest idolatries; reproducing in gold the Egyptian Apis beneath the very pavement of sapphire on which the feet of God were treading above the mount; in their subsequent history, polluting the hills which looked out upon Jerusalem with the fury and lust of sacrilegious observances. And when they had at length been driven out of these, by the stern words of preachers and the sterner strokes of providential visitation, — when Assyrian oppressions, fulfilling God's plans, had forced them to a new recognition of Him, and made them loathe at last the idolatries whose cruel craft had so torn and despoiled them,—they only turned their religion to an occasion of pride, and nurtured beneath it the very arrogance and ambition which it was especially designed to subdue. Its

mystic, high, and moving truths, the venerable associa derived from antiquity, the precious and kindling mem the Fathers by which it was consecrated, the wonderfu ventions of God in providence by which so often it has vindicated or rescued, the unique impressiveness of the monies and offices by which it had been conveyed the ages, the resplendent array of miracles which it the breastplate of gems and the golden mitre on the its records, the very endurance and faith of the marti had died beneath the hands of rulers or people in allegi it—all were together perverted by the Jews to ministe abundantly to their national pride, and to make the willing to receive the Messiah whom from the beginning religion had foreshadowed, unless He should come as quering Prince, reigning visibly at Jerusalem, and carry ensigns with squadrons and navies to the ends of the es

This influence had now for many generations been a in the nation; and, as we know, it had reached its clima Paul was proclaiming Christianity in the world. The political calamities of the Jews, stinging and irritating unsubmissive minds, had only intensified their fanat pectation of victory through their ritual and law; hi exasperated their scorn of a Messiah who should seek by the truth and by love. The partial successes which the realized,-in establishing synagogues in many of the which their restless enterprise had impelled them, in numerous proselytes from the heathen, in compelling miration of some of the higher philosophical minds grand simplicity in which their faith contrasted the m gies, in adapting through the Alexandrian school the trines and rules to the language, and even in some de the spirit of the Greeks,—these had still further invi the tendency. And so they stood, divided among the in many particulars, yet unanimous in a fierce hostilit

Gospel:—the Sadducees denying angels and the resurrection, and almost it would seem the existence of the soul, as independent of the body, while still holding among them the office of high priest, and some posts of chief influence in the national Council; the Pharisees superadding their traditions to the law, and austerely exacting the most rigorous and literal observance of both, in disregard often of the obvious principles of equity and of charity; the Essenes delighting in pietistic seclusion and remote meditations; the Herodians affecting foreign manners, and maintaining the supreme authority of the civil ruler in matters of religion:—yet all agreed and unitedly zealous in expecting the propagation, by conquest of arms, of their ancient faith, and all contemning the religion of Jesus. It was to them not only a radical heresy and schism in their national church; it involved what seemed to them a national suicide, the final extinction of hopes they had cherished until they had come to be part of their life.

So Judaism confronted Paul; a perverted system, whose ancient glory now only gave energy to its ambitious plans, and its hatred and defiance of the Gospel he preached. Possessing the strength derived from great truths, it used that strength relentlessly against him. Retaining for its service a magnificent ritual, ordained of God, it sought to make that a sheet of flame to consume the fruits of all his teachings. Error and verity were so intermingled in its practical frame, piety and pride were so combined beneath its influence, the lust of conquest had blended so intimately with religious veneration, that resistance to Christ seemed now to the Jew a matter of conscience, and his fiercest passions had the sanction of his religion. Inevitably, therefore, by the essential contrariety of its tendency and temper, this was the first antagonist of the Gospel; its first, and also in some respects its most effective and dangerous. It surrounded Paul in the synagogues. It even entered the churches. Peter himself, and many of the Christians, yielded at intervals to its vast influence; and, with traordinary tenacity of life, where it seemed altogethe dued and obliterated, it still persistently reappears stubborn in its spirit, so thorough in its discipline, so the in its zeal, and so fortressed with strength on every side only the prescience of an inspired apostle, and only the courage of a will insphered as was Paul's in the will Most High, that could have predicted its absolute over

And second in the order of these "Things that are,' powerful institutes of the day of the Apostle, opp Christianity — must be reckoned of course the HEA which prevailed outside of the Jews among all nations confronted Paul every where, ancient as man, but sti ous in strength, imperial in place, and arrayed in u opposition to the Gospel.—The extent of this, a glance to us. But how mighty it was, he knew and saw more than we can.

It is difficult for any man to appreciate the streng ligious attachments which he does not share; difficult Protestant to do complete justice to the mind of the R or, on the other hand, for the Romanist to underst spiritual power of the faith of the Protestant. The H and the Papist were thus dissevered in France; and rolese peasant is separated to-day from the disciple who taught at Geneva, by chasms more deep than the crevasses. Most of all is it difficult for one educat childhood beneath the light of the Gospel, accustome discoveries of God, its holy precepts and benign in and its majestic, immortal promises, to understand the Heathenism over those who have known no other religio earliest thoughts have been modified by it, and all wh per and habits of life have been formed and matured And not even he who has learned its impressions.

lesson, — not even the most observant missionary who has passed his life in the midst of Heathenism, as it now exists in India for example, or the islands of the Pacific, who has seen it he thinks in its whole omnipresent and voluminous power, surrounding the minds of a people like an atmosphere, inhaled anew with every breath, and mingling itself incessantly and inseparably with the currents of their life and the frame of their being,—not even he can appreciate the power which the antique forms of Heathenism had, when as yet no purer religion contrasted them on earth, except the incomplete and distasteful religion of the unhonored Jews; when the foremost and most cultivated nations of the earth were as ardent in the maintainance of these forms of religion as the most uncivilized, and were only more stately, elaborate, and ingenious in their details of worship; when every art and all agencies of commerce were auxiliary to them, all literature was full of them, and all statesmanship was their servant; when, in a word, Heathenism in some form was the common law and the common life of the inhabited World. It was at this time that Paul confronted it, at Ephesus and at Corinth, around the whole sweep of the Mediterranean. And though we cannot know as he did how immense and overwhelming a power it was, yet we, I think, may perceive this in part if we consider some obvious facts.

First of all, then, it is to be recognised by ns that this Heathenism which so withstood Christianity was not an altogether artificial system in any nation; that it grew out of real and even deep motions in the general mind, and was not in its substance a matter of chance or a creature of contrivance, least of all an arbitrary and fabricated arrangement either of state-craft or of priest-craft; nay, that it had a certain real moral life in it, and was related not to depraved desire alone, to the lust and the pride which it never denied and too often deified, but related also, however insufficiently, to needs which the soul always feels to be inmost and knows to be abiding. Its answer, to question one, but it sought to give an answer, to question ever since the exile from Eden have ceased profagitate the race. Unconscious prophecies of bett lurked in many of its forms, and in some of its to There were thoughts in it that had drifted down, as said, as 'planks from the wreck of Paradise.' Its were efforts to staunch the flow from bleeding hear while the popular mind acknowledged chiefly the heremonies and shows, the thoughtful found also sof or stimulus in its sublimated legends.

Then further it must be noticed that as existing in a it took the form most germane to that people, to its g spirit, to its circumstances and habits; and that eve it allied itself with whatever was strongest, whatever pressed and attracted men's minds. Thus in Greece, first, it enshrined itself in Art; made eloquence its was indebted for the memorable form which it as the noble poetry in which its mythologies were me uttered. It was there at the same time a philosoph studious, a cloister for the religious, a splendid spec continual entertainment for the excitable populace. on the other hand, it folded around it the solemn those austere and mystic legends which told of the d of Osiris by Typhon, or traced in long unfolding terre walls of the sealed and unsunned tomb, the path of from its birth to its judgment. In Rome, the same poitself with politics, became a military force, sele blessed the standards of the army, added sanctions to and apotheosized the emperor. While eastward in A subsided to a sluggish and luxurious developement, as the plains whose wealth fed empires, and whose teer gave license to indolence. Every where, with spoutar ibility and precision, the special form of the Heathen prevailed was fitted to the needs and the temper of the people; adjusting itself to these as exactly as did the fleet and melting sea-wave to the cliffs and crags or the smooth sand-reaches against which in mobile might it played.

Still further we must remember that in no land was this recent; in none was it devoid of that dignity and authority which were derived from a high antiquity; while to all the peoples, in proportion to their advancement, it was associated with whatever was to them most renowned and inspiring in their history. Their early benefactors and eminent chieftains had been deified by it. It bridged the interval between their times and the Golden Age. It was signalized by connection with all their inspiriting national successes. It was under the benediction, as he fondly believed, of his ancestral gods that the Greek had fought at Marathon and Platæa. From the brazen spoils of the former of these victories the colossal statue of Minerva had been wrought, which, flashing afar from the summit of the Acropolis, seemed to keep perpetual ward over the consecrated city and scene. It was the god Pan who, in the terrible clash of Platæa, overwhelming the Persians with sudden fright as his voice of thunder broke on them from the air, had delivered the nation in the crisis of its peril, and made the word 'panic' thenceforth an inheritance of the speech of mankind. So with all that was majestic and delightful in the past—and we must not forget that the nations of the old world looked back into the past far more fondly than we do, whose eyes, by Christianity, have been turned with a higher expectation toward the future,—with all that was charming and inspiring in their past, their religion was identified. It came to them consecrated by the memories most precious. It was dear to them as the bond which connected their life with heroic ages; which knit them to those great Fathers of the State who had learned from the gods their secrets of power as they walked with them familiarly in the morning of time.

And yet further, we must remember that diverse the forms of Heathenism which severally obtained an nations, no one of them was essentially isolated from or ant with the others around it; that the Greek might fin which to him was familiar in the worships of the East; Roman had no difficulty in opening his Pantheon to of all the tribes, in giving as Gibbon says "the free the city" to all divinities; that, as matter of fact, th changes of commerce were continually bringing the idolatries to blend with each other; and that when Ale in his rapid conquests, carried the Hellenic arts and is over the East, the Western and Oriental heathenism mingled, with ready affinities, to a singular extent. became modified, expanded, invigorated; and each, losing its local prestige, derived a fresh access of streng the others. In that very temple of Diana at Ephesus, whose shadow Paul was writing, while the shrine w its conception Greek, and in all its execution, of the low Greek styles, the image within was not the statue v student of Phidias or Praxiteles would have chiseled who hunted with flying nymphs on Arcadian hills, with a vivid virginal authority; it was a crude rough of wood, like those still seen in Eastern temples—below ple pointed block covered with mystic animal figures a mass of many breasts.

So it was then, in part, that Heathenism had power and macy on earth in the day of St. Paul; a power income by that which it now has among any people; a macy almost literally unquestioned. It covered the embosomed in its influence all ranks and vocations, mevery institution, infiltrated its forces into every thing. Springing out of the heart and mind of mankind, it turn, from its place of power, wrought these to its ligand toned them to an absolute sympathy with itself. It to

every class, and had its appeal for every person; from the Sybarite to the Stoic; from the profligate Alcibiades, to Socrates who seemed almost a forerunner of the Lord. The philosopher might sneer at it, but even he infused into it an esoteric significance which dignified and endeared it to himself and his pupils. The popular mind absorbed it greedily, and was pervaded in every fibre by its impression. Its infinite complication of fancies and myths was to those who lived under it a spiritual system, as real as life, as vast as the skies, yet as near their souls as friendship or hope. Through it the living forces of nature, personified and familiarized, seemed to leap forth to greet the shepherd or the sailor. Through it the spirits of their dead ancestors seemed to the citizens invisibly but really to brood over and assist their troubled minds and perilled fortunes. Above all, through it the vast Unknown, the something Infinite and Enduring, of which the heavens gave them witness, which inarticulately encircled their life, shedding on it at once a shadow and a gleam,—the Unspeakable Power, which as Paul saw at Athens, when looking on their pathetic altars, they 'ignorantly worshipped,' and to which the Romans were wont formally to pray when the shuddering undulations of the earthquake surprised them — THIS seemed to them brought nearer their souls, and almost made palpable to their imaginations.

Heathenism to many had thus the sacredness of a Faith. It was felt a real infidelity to deny it; a kind of atheism, from which sensitive men shrunk then as now, as from a denial of man's great birthright, a piercing confession of spiritual orphanage. And the religion which thus grappled and held them by manifold ties, which engaged to itself on every side their affections and passions, and intermingled its subtile influence with all their letters, laws, and thoughts, had become the very life of their life to all the nations; till it was in fact attempting to remould their nature to disturb it.—Preëmi-

nently, too, in the century of Paul, when the prevale of civilization were seen to have culminated, and whe dowy but jealous unrest was invading men's minds at ling their wills, a reaction had commenced toward forms of faith. It revealed itself widely, in new ardo votion. It questioned the tendencies of philosophical thad risen in some to a fanatical zeal, which sent the to encourage or enkindle the like in others; so that he had begun to be preached as well as cherished, and if of conversion to the worship of the gods were exchronicled. The 'Revival of Heathenism,' it might be called; and all the ancient fire of the system was beneath and bursting through the smouldering embergaring to spread itself with an all new energy.

This was not either a "hurtless fire." The passions which in its divorce of morality from religion, were all by Heatheniam; the sensual lusts, which for those w ensnared by them it hallowed and honored as a servigods; the cruelty, falsehood, and tyrannous self-will, it exalted the patterns to the heavens, and made its o the most signal examples; -all these, not less than t gentle sentiments, were the allies of its might, now for its defence. To assail it was to start these multiform omed, and many-fanged passions to the deadliest resist that Paul well knew, what history had shown, what afterward more fearfully illustrated, that when the contest came there was no weapon in all the armory o craft and human rage that would not be enlisted on the these religions; that the shouting amphitheatre would be before the agonies of those torn by their beasts; darkness of night would be lurid with the glare of the robed and burning victims!

And yet, in view of all this it was that the dauntles the unflinchingly affirmed that this whole Heathenism and various, so philosophic, poetic, and sensual by turns, so ancient, so haughty, so cruel and passionate, and so replete with resources, should be shattered and exiled, and forever obliterated, by the "Things which were not."

There remains then but one other, a third thing, to be recognised as standing among the "Things that are "—the powerful institutes and establishments of society, opposed to Christianity—when Paul was writing from Ephesus to Corinth. But this was also the most powerful of all; the most dangerous to assail, to human view the most inaccessible to change or decay; supreme over every force that could touch it, and comparing with them all as the Mediterranean with the restless streams which sought and sank into it. It was, of course, the AUTHORITY AND POWER OF IMPERIAL ROME. Immense in extent, immeasurable in energy, this was also so completely subordinated to Heathenism, so entirely impregnated and energized by its spirit, that the Gospel could no more advance to its dominion without its conversion or without its destruction, than light can break through seven-fold walls, or the brook can leap the mountain-chain. This, therefore, must be reckoned, last and grandest, among the things that met the Apostle as those which in the interest of God's kingdom, and in the development of His purposes for it, should be utterly, finally, 'brought to nought.'

It was hardly as yet at its uttermost height, this Imperial power; for scores of years still slowly passed before that age of Trajan and the Antonines which marked its consummate might and splendor; while it was later even than this that Severus carried his victorious arms to Ctesiphon and Seleucia, transferred the entire legislative power from the Senate to himself, and scattered the profuse memorials of his reign over Africa and the East. But already had Julius Cæsar, first of generals and foremost of statesmen, by natural force the leading man of all

his world, laid the first courses of that immense st which others after him were to perpetuate his name, out his genius to outrun his plans. Already had with marvellous tact, dissimulation and ability, over obstacles and destroying all rivals, raised himself by to the empire of the world. While retaining art forms of the Republic he had centralized all author will, being recognised successively as General, Em preme Pontiff, and Censor. He had adorned with of every land, and had almost rebuilt, the imperial added other regions and peoples to the empire; plined the troops, tranquilized the provinces, and gi world an unaccustomed peace; and he had fostered liant literature which is the superb and imperishable that whole age which bears his name. He had been for forty-five years on the Palatine hill; had been w during life in some cities of the empire; and, after had been raised by the solemn decree of the Sens rank of a God.

The 'dark and unrelenting' Tiberius who follo Caligula, Claudius, and now at last Nero, in front stupendous tyranny, just ripening to its fulness, the was writing, had successively inherited and abused gatives; and their absolute power had been only continue and use. Nay, even their unspeakable cruelty by continually exciting the fears of the people, and tinually debasing their character, had but cemented solid strength the fabric of that unparalleled dominate foundations had been laid by a genius so rare, a seure, and a courage so complete.

And so was this empire now exhibited to Paul, the sea which was the centre of his thoughts, from to Alexandria, from Alexandria to Ephesus, and very pillars of Hercules; with no sign of weakness

no shade of fear on all its frame; full, on the other hand, of the most intense and commanding vitality; the vigor of youth blending in its life with the disciplined craft which was the slow growth of ages; its organization the most perfect of Time; its wealth the most ample; its military system the most exact and effective; its renown the most various; its ambition as unbounded as if conquest were a novelty, and the stream of the Rubicon still was its limit. Its name was a terror to the wildest barbarians, while scholars rejoiced in the letters which it cherished. The armies, to which it had given a name that signified of itself their constant practice and incessant activity, were arrayed over the earth at each point of command, from the Indus to the Tweed, from the shores of Scandinavia to the Libyan sands. Their helmets flashed in the streets of each city. Their iron-beaked galleys, from Misenum or Ravenna, were ready at a word to dart to the onset against every foe. The British woods and the Assyrian plains were equally familiar with their triumphing standards.

The hundred millions of inhabitants of the Empire, from whom these armies were evermore reinforced, though not indeed pervaded by any strong principle of inward unity, were yet by no means merely encircled by a brazen ring of military force. Their obedience was in large part voluntary and stable. They were actually and strongly bound to the metropolis; by admiration of its splendor, as well as awe of its power; by the tolerance in each province of the local religion, and to some extent of the local law; by the Roman colonies, which were pushed in all directions after the arms which had opened the way for them; by the admission to citizenship of those provincials who most desired and most had deserved it; by the comparative immunity which certainly was given them from the yet more capricious and unendurable tyranny of the smaller despots whom Rome displaced. Thus, in the structure of this wonderful and vast

establishment of government, while at home as I l the lingering forms of the antique Republic still v might of a perfect autocracy, in the provinces was some shadow at least of the federative principle power of a complete and irresponsible despotism. roads that radiated in every direction from the golden within the forum -- crossing or even piercing the bridging the ravines, with an imperial disregard of a obstacles—were arteries along which flowed constant tions from the heart to the extremities. The char productions of each region became gradually dispe domesticated in others. And Commerce, Religion Law, wove each its strand into that immense and ma girdle with which the earth was well-nigh encircled. In comparison of this Empire, therefore, all others feeble. The Egyptian, Assyrian, Persian monarchies largest extent, had been beside it but fragmentary as one by one they all became its tributary provinces its unwaning and unshaken majesty, the brief e Alexander shone in History only as the meteor contri sun. There have been prodigious empires since; of magne or Napoleon; of Timur or the Turks; but the at any time have approximated this. No term desc extension represents it, if it indicate less than a un commensurate with the then existing civilizations. of it as colossal, is to fall far below the just height mands; for the will of its Emperor was an earthly tence. To resist it, was like crowding a continent place. To escape it, was almost like jumping from the When more than once the slaves rose against it, mult as they were, of blood as eager as their masters', le at them its legions it crushed them as the avalanch the cottage. When the Northern tribes dashed tur against it, those hardy tribes whose chieftains boaste

fourteen years they had slept beneath no roof lower than the sky, under Marcus Antoninus it pressed them back to their fastnesses and forests with a force as irresistible as of mountains upheaving. The emulous and chivalric Grecian spirit had quailed before it in a hopeless despondency, and now from Mount Hæmus to the Laconian gulf was its suppliant vassal. The sombre and haughty Egyptian genius, which had once built Thebes, and Memphis, and On, and had shadowed the Nile with the statues of Rameses, was bruised to the dust beneath its more stately and imperious tread. Even Jewish stubbornness and fanatical pride, proverbial through the world, had been crushed and quelled in the grasp of its legions; and the castle of Antonia, commanding the Temple, was but one of the eyries from which looked down on a subjugated world its dominating eagles.

Considering its history, considering its growth, it seemed hardly so much a construction of man, this Empire of Rome, as one of the pre-ordained elements of nature; reaching in its exhaustive roots to the centres of history, and draining the earth to give it nutriment; increasing with a steadiness, and an immeasurable might, which no mere art or generalship could have given; in its production therefore resistible by no agencies, and in the result as indestructible by assault as Lebanon or the Apennines. Nay, it seemed hardly so much a power terrestrial, in its amazing and terrific augmentation—to the imaginative student contemplating its wonders, it still sometimes presents itself in History, hardly so much a power terrestrial—as a drear and vast Fate; impersonal, immense; longslumbering and inert, but expanding itself rapidly from portentous beginnings as Christianity came near; spreading over the heavens, infolding the earth, locking liberty in paralysis, while giving an almost demoniac power to its auxiliary minds; combining all conquering passions and powers in one ultimate aggregate, and descending beyond help on the overwhelmed nations!

So it stood before Pani, as at Ephesus he saw it, where he met it, as he knew and felt it environing t And so long as it remained undestroyed, unchanged, muscles unrelaxed and its heart unsubdued, the supre the Gospel could not be realized. It was absolutely and forbidden. For in essential and immovable and this fronted the Gospel. Its kingdom, and law, and different. Its spirit was one of the most malign sel its ambitions were fierce, its passions implacable, and i aim earthly. As soon, therefore, as the doctrine whi was proclaiming should emerge from the shelter of insignificance, and begin to declare itself a world-n principle, this mightiest empire of Time was its enenemy, did I say was its most terrific and consumit ant. All the powers that pertained to it, so prodig omnipresent, as swayed by one will, inspired by one pushed to their purpose with relentless ferocity, wer verge at once on the work of arresting and then of ers the hated Christianity. The sharpness of swords and ness of prisons would be its swift and certain answer appeal which invoked for the Gospel the tolerance showed toward all other religions.—And so Paul kn this as well, this mightiest establishment of govern the earth, this impregnable despotism which was tou no fear, against which human power seemed vain, and which was like trying to startle the stars—that thi also, in God's own time, be broken and wrecked, and ' to nought."

But How Should it he done? By what agencies sho of these prophesied victories, over Judaism, Heathen the terrible iron-limbed Empire of Rome, be brought Not, he affirms, by the forces which already are at the world, in a manifest development, and with re efficiency, and which may be still further augmented and multiplied, and made to bear on this new issue; not by armies revolting, or statesmen conspiring, or philosophers projecting new answers to Heathenism; not by nations reclaiming their ravaged rights, or the still existing Senate combining with the people to bury the haughty imperial prerogative in a cataclysm of revolution. The forces which God shall employ for this work, and to which He shall give a might irresistible, are simply thus far the "Things which are not;" which exist but in embryo, and are not so far developed or recognised that men even despise them; the things which He alone can bring out of the secrets of thought and life, and make triumphant on their mission.—It is here that we encounter the whole meaning of the Apostle, and rise to the level of the theme he presents to us. And even with the cursory view we have taken of these so solid and gigantic establishments which confronted the Gospel, how apparent to us is the truthful energy of his expression. How immense the disparity between the great powers and institutes that were, and the agencies so recent and so imperceptible which were to overcome them!

For what were these agencies? To apprehend them at all in their primitive insignificance, we must go back, remember, of all that Christianity has done and has been, of all that it is in the world around us, and think of it as it was, in its wholly unembodied and impalpable life; back of churches, schools, and homes; before one temple had sprung toward heaven, in the novel uplift and delight of its architecture; before one treatise had wrought its principles into scientific statement, or clothed them in the grace and the majesty of letters; before any government had sought to incorporate its rules into statutes; before any one of all the great names now associated with it had become its bulwark in the popular confidence. In the simply spiritual elements it involved, it was set against this array which opposed it; and of all the auxiliaries which it

ı

afterward gained, not one had as yet appeared on the How utterly insignificant seemed then its force! How is bly inadequate to the end to be accomplished, its te delicate, and precarious instruments!

The truths which had been taught the Apostles, and ward recalled to them and unfolded more fully by the of the Spirit, and which were to be enshrined in evan narratives, not one of which had yet been written, which to be expounded in a series of letters by the apostles churches, of which only those by Paul himself to Th nica had thus far been prepared,—these were the pr instruments to be used, with the oral proclamation of principles and laws, for the spread of God's Kingdom, a overthrow of whatever withstood its advance. And th it seemed like binding the lightning in the meshes and of metaphysical argument to set them to the work thus lay before them. Epistles, and talks in the syna The might that lay on letters and lips, s against armies! the might that ruled from thrones! The publication of trines, against establishments of power as rooted as the The sneer of Pilate, "What is truth"?—'one scream trumpet, one rush of the legionaries, and teaching teacher both are ended'!—the contemptuous careless Gallio afterward, toward what seemed even to his premind a dispute about words and an antique law: thes represent the more than disdain, the sarcastic indiff tending only toward disgust, with which the ministers powers that were regarded such invisible weapons of th

The living energy of Christianity in the world, throughouts into which its truths should be transferred, throughouts affections its charity should be shed, whose hopes to be kindled and their courage inspired by its high prompthis personal force of Christianity in the world, realizing principles which epistles were to teach, and incarnating spirit with which gospels were to glow: this was the

of the agencies to be used for the triumph of God's Kingdom over all which withstood it. And this was just beginning to be realized, under the resolute ministry of the apostles, at a few of the points central to commerce and chief in population. The woman and the jailer converted at Philippi, who lead the long march of European Christendom toward the cross and its service, toward the crown and its splendors, had now some others associated with them. The woman named Damaris, and Dionysius the Areopagite, were doubtless still illustrating at Athens a more divine temper than Grecian homes had hitherto known, or Grecian philosophy ever had taught. And at Corinth, Ephesus, Thessalonica, Berea, Antioch, Jerusalem, and a few other points, individuals could be found who were beginning to illustrate, though as yet how imperfectly, the kindling contact of the Divine heart with theirs, the renovating force of the spirit of the Lord.

But this, thus far, if a power at all, was plainly a power only in embryo. And it might well be questioned, in the light of previous human experience, whether it were a power at all; whether, as matched against what was opposed to it, the characteristic spirit of the Christian was not an element of positive weakness and dangerous inefficiency. For it was meekness, arrayed against might; penitence and piety, against a jealousy and wrath which swept sea and land with military force. It was a charity which forgave all offences, against the infuriated passions of millions who were eager to commit It was a tender and scrupulous patience, that hardly asserted the common right of self-defence, against the impetuous and sanguinary onset of bands inured to rapine and blood; whom confession of helplessness could not conciliate, any more than an armed resistance could daunt them; who were only more savage in their tyranny over those who lay most entirely and plainly at their mercy. What possible chance, then, on mere rational grounds, for such a spirit, represented in such feeble and imperfect communities, scattered so from each other, to withstand for an instant the real resimuch more to overcome the marshalled onset, of all the ers arrayed against it! Words cannot surpass, the hardly set forth, the apparent utterness of the imposs That the tuneful strains of Orpheus' lyre should have wild beasts, and stirred the trees and rocks to motion not have seemed to the sceptical philosopher in the leas improbable. It was as if a child of days would rival and flinging back smiles in answer to thunder-bolts, seek to hurl him from his throne.

And yet these were the very agencies—these "Things were not" in every sense - which were not regarde which hitherto existed only in germ, these Gospels and tles which were still to be written, these teachings and n ings which had scarcely commenced, these Christian for life and character which hardly thus far had appeared earth, which were not self-conscious enough to be form yet into separate communities, which could not be spe as one of the Fathers afterward spoke of them as 'v islets amid raging oceans,' but which now were only a tered flowers casually dispersed on the surface of a se at any moment might swell with tempests,—these we forces which God had chosen to bring to nought the " that were": the ancient, immense, and impregnable : tions, that stood in all their august might and trem effectiveness fronting the Gospel. Not with energy on with an exact precision of speech, had Paul then des The philosopher thought of them, if he thou them at all, with a contempt only greater that that wh gave to the most absurd or childish of fables. The regarded them less than the mists which had hovered las around the crests of the hills. To the Jew, in comparhis august forms and world-challenging miracles, they a as frail and shadowy as dreams. The whole wisdom

world anticipated as little an impression from them as we that the tiny animalculæ in the ocean, streaking its waves with phosphorescent glow, will arrest the revolution of shaft and wheel, and stay the steamship on its march.

Those secondary forces, too, which were in time to be evolved by God's plans, and confederated in effective alliance with these—although of course existing in embryo, they were if possible still more unrecognised, and even unrealized, when Paul was writing. How far they all were present yet, even to his inspired expectation, we cannot say; though some of them, no doubt, he plainly foresaw. The awakening spiritual longings under Judaism, at which his ministry to so large an extent was sympathetically aimed; the awakening moral instincts within Heathenism, whose premonitions he must have felt, of which Plutarch soon afterward became so illustrious and engaging an example; the gradual progress of moral decline in all the systems that were rooted in error and maintained by force, a decline which was vastly increased and accelerated when the heavenlier power came in controversy with them; the reaction which took place in even the hard-nerved Roman mind, when all the arts and all the terrors of a persecuting world were found unable to shake the hearts or silence the lips of humble men and holy women who still confessed Christ amid dungeons and flames, and under the reddening jaws of lions—a reaction which at last arrested persecution, when the final edict of Dioclesian had been issued from that palace at Nicomedia beside whose ruins stands to-day a Christian church, and which came ten years later to its sudden consummation when Constantine took the cross for the ensign of the empire, and blazoned upon it the monogram of Christ;—all these were things which one by one came into developement, each in its time, as the truths and the spirit of the Gospel went forward, and which had been parts, from the very beginning, of the enginery of God for the work to be accomplished, but which were as latent, when Paul looked

forth from Ephesus on the sea, as were the germs of oaks.

And those still additional procedures and events, iliary to these more silent forces, which came as the come, with exactest precision when their time was plished,—already they were purposed in the mind of High; already He saw their seeds unfolding; I vaguely, if at all, were they thus far foreshown even how entirely unsuspected were they yet by the world

The destruction of Jerusalem by the arms of Titus, w Paul was writing was a lad of fifteen, just recoveri the poison with which accident or design had nearly his life, and who seems to have felt himself but the in of a Power which he could not comprehend and c contravene, in his overthrow of the city; the co extinction of the Jewish nationality, the final oblite all distinctions between the tribes, and the scattering impoverished remnant to the ends of the earth:—this lying still as hidden among God's plans as the lightning summer clouds secrete in their calm folds, but which the instant for which it was prepared, as the shatter drops out of those clouds upon fortress or tree. And last, the tremendous descent on the centres of the E those northern barbarians who, when the Apostle Ephesus, and for many years after, were divided amount selves, without arts or arms, without iron or money only in undisciplined valor, and hardly more regarde Romans than the Indians or the Esquimaux now ar but who already were mysteriously pressed forward power from behind toward the seats of the tyrann despised and forgot them, and who, when at length th upon the Empire, though destroying its structure, re its blood, broke it up to recast it for the basis of European civilizations, and gave to Christianity such

ing distribution as ages without this could not have accomplished:—this was another of those latent forces, then existing but in germ, not discovered or hinted to the minds of mankind, but which lay already in the reach of God's view, and was prepared at the crisis for the grasp of His will, for the overthrow of whatever opposed his evangel!

These were the instruments which He had selected, so utterly vague and formless hitherto, possibilities only and not actual powers, to accomplish his majestic and beneficent will. And through them, by His might, it did come to pass in the due time, as Paul had known and declared that it should, that the Gospel which seemed so slight a force when he was proclaiming it in the school of Tyrannus, and the agencies for which looked so frail and so few, did triumph illustriously and dominate for all time over the colossal institutions and influences which resisted its march. Where none had welcomed, there all at last accepted and honored it. Where every thing had opposed it, there every thing sped to do it service. The truths it uttered,—spreading electrically from mind to mind, with resistless velocity and atmospheric ubiquity they came to pervade and irradiate the nations. The spiritual life in the souls of believers,—rushing with fleet though silent contagion from heart to heart, and from people to people, it remoulded literature, it subsidized commerce, it changed the aspects and the tendencies of society, and it blossomed into churches as the hidden vegetative force of the spring bursts forth into flowers or shoots upward in trees. Judaism was surpassed, absorbed, and terminated, in a higher Religion, more adequate to man's wants, more illustrative of God's glory. Heathenism was not only broken down and exterminated on the scenes in which so long it had reigned, but it was made, thenceforth and forever, the veriest outcast of civilization. The Roman Empire was as finally extinguished as if the crust of the globe had been opened to swallow it up. And all was wroughtthis change at which the world still wonders, and other change recorded in history ever has paralleled wrought, within a few centuries, by what at the or appeared so unreal or so ineffectual. God's microwned with an absolute victory what mankind spised; and weakness, as used by Omnipotence, was The vanishing shadow, as it looked to men's eyes, ha and dissolved the earth-centred mountain. Doctrine fering had discomfited despotism. The market-place and the catacombs crowded, had been mightier than The Mamertine Prison had conquered the Capitol!

"The city of God is built," it has been said, "at the ence of three great civilizations." It is built as we never be forgotten, on the ruins of three prodigious, as and defiant establishments; a perverted Judaism, deristrength from the truths it denied; an ancient, hauguniversal Heathenism; a military Empire that ence the earth. And the forces which brought all these to they were not descending squadrons of angels; they astute combinations of statesmen, the eloquence of or the strategy of soldiers; they were forces which Paonly describe, even in his day, a score of years after had ascended, as "Things which are nor"!

FATHERS AND BRETHREN: I have tarried too long, I your patience, though not long enough for the der the theme, on this illustration of the words of the this majestic demonstration in history of their profo literal truth. And now, as we turn from Ephesus and and leave the whole sphere of ancient life which the sent, let us take with us the thoughts with which the instinct, and which fit themselves to our assembly.

Let us meditate anew on the MAJESTY of God, shown us here in full brightness of discovery, and whi should cease to inspire our hearts.—It is shown us in

not so much amid phenomena the most dazzling or vast, as where he makes the force which looks smallest the lord of the greater, and where he sets the junseen energies to construct and control the combinations of matter; where he leaves the great laws which regulate the worlds mere invisible conceptions and melodious ideas of his archetypal and tranquil mind; where he poises the Universe, in the final analysis, on a globule of ether, beneath which stands only his 'word of power.' It is shown us in miracles; where the prophet's rod opens paths through the waves before whose recoil the chariots are as chaff; where the dust and the spittle are omnipotent through his will for removing the blindness that no surgery touches; where the tones of the voice are indued with a potency that masters the storm and raises the dead. It is shown us, as brightly as any where else, in this progress of the Gospel; where the humblest of energies become clothed with supremacy, when auxiliary to his aim; where is suddenly brought to light what had lain deeply hidden, that it may work his wondrous will; and where what appeared to have no existence is invested in his plans with irresistible efficiency.

What a resource for our hearts; what an unfailing stimulus to our too often fainting faith; what a ground of awe, and love, and wonder, more vivid and vast than the theophany upon Sinai, is the discovery thus made of Him! How plainly does prophecy become possible to him, who knows from the beginning all these occult forces which he is to marshall and make to determine the history of the world! And what a privilege is Prayer shown to be, when we place it in its relation to His supreme mind, to His all-controlling and absolute will!

And further, let us notice THE INTERPRETING POWER OF THIS SAME DIVINE ELEMENT in more recent history; the light which it casts on the subsequent changes that have marked the advance of Christianity in the world. Every where we shall find it, if we search for it aright, gleaming as a thread of

heavenly gold throughout the tangled and bloody ann cover the interval between Paul's day and ours.

After he had long ascended to his rest, and the C temple long had stood on the very site of Nero's circu came that time beneath whose darkness history yet when all the fearful agencies of ill, which had app finally been scattered, seemed to rally again and re-ci in different forms but with the same spirit, once more stand and overpower the Gospel; when Romanism was s -the old Heathenism over, though baptized with ne and adorned with new splendor,—over Western Europe Western Europe, and Romanism through it, was as n predominant as the Empire had been in human civili when Mohammedanism confronted it, with flaming aw fanatical zeal, in the very seats where Judaism had be when Heathenism, bulwarked behind this false faith, re undisturbed and even unquestioned over the remaini of Asia. Again the whole power of the world seeme pacted, to crowd back the truth from the minds of m and again there appeared, looming darkly above almost unworldly malignity and energy, working tire triumphant for the same drear result. And again it as it had done of old, like looking to see the Al away, or the continents and seas exchange their condiexpect such powers of ill to be vanquished, such pro establishments to be remoulded.

But again the possibilities which men had not con the germs of things which they had not discerned, we chosen and adequate instruments for his end; and he them out from their silent retreats, and made them vi over all that opposed him. Kindling the primiti again in the souls of his faithful, by the word of his and the touch of his Spirit, he made their lips and liv vocal, as had been those of the primitive martyrs. an inspiration over the nations, from the prisons of Loll; the stake of John Huss. He stirred new longings in Rome itself, after a higher Christian life. He made the progress of scientific thought contribute to the movement which thus constantly broadened. He awakened and invigorated, and brought to powerful development and action, the elements which worked toward national liberation and popular freedom, and made these auxiliary to his august plan. And then he gathered around these forces, nascent only as yet though full of promise, such an armory of instruments, suddenly revealed, as no other age had ever possessed. He unfolded the mystic might of the type, which makes human thought He brought to view other worlds by the telescope, palpable. and disclosed the true stellar and planetary system, to shake men's faith in the 'infallible' Church which had passionately denied this. He picked up this continent out of the seas, by the touch of that needle which is as his own finger of light, guiding the mariner through the darkness. He put the Bible, in the speech of the people, into the hands of all who could read, and made powerless beside it the priestly establishments which were based upon ignorance and bulwarked by force. He wrenched at last the whole of Northern Europe from the grasp of the Papacy, put a commerce into its hands wider than the ancients ever had dreamed of, and inspired it by degrees with a devotion to the truth unknown till then since the era of the Apostles. He peopled this continent with a Christian colonization, insignificant in its beginning, apparently almost accidental in its direction, but providential in its movement, and amazing in its growth. He drew out the energy from that Southern Europe which still remained Romanist, and equally from that fierce and aggressive Mohammedanism which so long had arrested the advance of the Gospel. And so he brought the world to this stage in which it meets us: with Protestantism prevalent and Romanism weak, both in Europe and here; with Mohammedanism shattered in the centres of its power, and Heathenism plantitudes of points by the progress of the Gospel; whole world now open to the march of the truth. A the long progress, his method has been that which first declared. He has conquered the powers that se resistible, and overturned the establishments that look as the earth, not by great forces at which all the we dered, by monarchies and their might, by universities learning, by military movements and magnificent cies, but just as of old by the things which 'were He bade them to be; which existed but in germ, un to the knowledge or the hope of mankind.

It is the key which unlocks for us History. It is the which shows God supreme, and still active in the wowhich associates distant ages in the long triumphal p of his plans. He uses most these minor means, that hear his sounding steps reverberating on earth. He ever the ultimate triumph of his truth and his Son, the humbleness of the manger and the sorrows of the He leaves the earthquake to shake the lands, and go on to the caverns where it hides. He leaves the whirl over the surface, and mingle again in the quithe azure. He leaves the fire to blaze ineffectual heavens, and expire amid a smoke which the star-best pierce. But he utters Himself in the 'still small voice.

We cannot, I think, be content without noticing tion which the truth thus declared to us by Paul sustai own Land and Time; the light which it casts on those of God which already we feel to be wheeling thromists, and articulating themselves amid the upper turnult, with which we are environed.

What is the lesson it teaches here? Is it that the ment which so long has been powerful is to be over by the startling Rebellion which so recently was

which now has expanded to colossal proportions? that God thus designs to exalt the mean thing to a might unexpected, and to vindicate his supremacy through the triumph which he gives it over that which it seemed inadequate to shake? Nay! but the line in which he chooses to do this is the line, you observe, in which his ancient plans advance to the reduction of the world to allegiance to his Son. The things which are mighty, and which he overturns, are those which obstruct, not those which assist, this beneficent progress. feeble and obscure things to which he gives effectiveness, are those which are adapted by their nature to his work; which are marked from the beginning by a radical righteousness, though at the beginning most faint in development; whose expansion is therefore harmonious with his character, as well as directly auxiliary to his aim. And so this is not the lesson which is taught for our times by the text. A diverse application is that which it has for them.

Our Government in the past, so broad in its basis, so noble in its frame, builded so grandly on primordial truths, and seemingly riveted to them so firmly by the terms of its charter and the traditions of its founders, has still been confronted, and to some extent combined, in unnatural alliance, with another its opposite. Perverted by this, in many of its officers, laws, and operations, it has been rendered in some degree, it has been in peril of being rendered more largely, a bulwark of bondage, and not a grand power for popular liberation; the ally of a force which would shut the book of God to a race, and not of the faith which would open it to all men; the minister of a rule before which the family-institute is nothing, and not of the great idea of the Scriptures that the family inviolate is the solid corner-stone of all civilization, the first and most sacred of governments and of churches. It has seemed sometimes that this abnormal system—this marvellous complication of legalized lies, fronting the heavens in our late century—was so established in all our seats of ancient renown and national power that nothing could shake it; the institution, officer, law, must be subservient to its Strong in the wealth produced for it by millions of laborequited; crafty in the policy and effective in the which leisure gave its leaders opportunity to master neering in its spirit and tenacious in its will as was the Empire first, and the Papacy afterward; aiming at i renewal and expansion, and even with a certain relignaticism confusing its conscience and intensifying its pait has looked to those who have studied it in the past to be avoided, too strong to be subdued; almost certain master of our national policy for generations to come pride and might would be only cemented with the protime, and to shake whose dominion were like break Alleghanies into a prairie.

But God has taken the impalpable powers of thou prayer, which alone remained to set against this, made them mighty as of old on his errand. The w despised, and the base things of earth, yea, even the which 'were not' when he commenced, he has made victorious already over this gigantic and inveterate He is carrying them forward, let none of us doubt, certain consummation. If we are true to ourselves Him, it is SLAVERY that is going down, not our ben venerated Government, in this fierce struggle which the land. It is Slavery which is to disappear in the e its last stronghold within nominal Christendom. that started in so much feebleness, that gained so ta reluctant an acceptance from even the minds which m attuned to them, that have had to encounter such opposition, and whose power to overcome it has se slight—they have mastered many mechanisms, and er themselves in pulpits; they have found multitudinou in literature; they have organized themselves by deg statesmanship; they have had their martyrs here and

all great truths must have to be vindicated as such; they have reached and grappled the popular conscience, inspired and directed political action, and at last have placed their nearest representatives among public men in the chief seats of power, and have crowded the imperious and exasperated system which has watched their advance, and has frantically resisted the approach of its end, to a point where it snatches up arms in rebellion, and makes civil war to blaze and thunder for the first time in our history—and also for the last !—along the mid line of our peaceful confederacy.

And here, as of old, other instruments that were not till God bade them to be, are now made auxiliary to the spiritual forces of the truth and of righteousness. The wondrous uprising of an intense patriotism, which flashed with actual lightning-speed from New-York to the Pacific, from the shades of Katahdin to Californian valleys, when the outcry went forth that by bullets and bombs the old imperial starry flag, riddled and rent, but undisgraced, had been hurled from the bastion; the amazing military development that has followed; the unexampled enthusiasm of the whole Northern mind for the maintenance of the government, and the extent to which already it is impregnated with a principled and determined detestation of Slavery; the immense expansion of the culture of cotton beneath the vast stimulus which now is applied to it, preparing it every where to spring up more profusely, till it binds in the filaments of its delicate fibres that system which thought to command the world by a monopoly of its staple all these are things which were not at first, which were not a year since, which not the most prescient could have anticipated, but through which and by which God will vindicate his supremacy, and overwhelm that which would hinder his Gospel from largest publication.

As in all our career—wherein a faith that seemed so obscure surmounted at first the obstacles that were mighty, wherein the scattered and fragmentary colonies humbled the

empire which threatened at the outset to crush them weight, wherein the inventions that subdue to man's unfatigueable powers of nature have arisen to displace place the old instruments in so swift a succession,—sour career, so here, most of all, shall the principle of the vindicated to us: when the final demolition of Slaver have come; and when, as Pericles built the Odeum, for graical performances, out of the masts of Persian vessels canta Marathon, so the generations which come after useful that that magnificent and durable temple which is be erected to Universal Freedom, and within which arise, age after age, the Te Deums of millions, has ta stateliest proportions and pillars from the shattered sand the vanquished rage of this present Rebellion!

And, finally: how the whole pressure of the theme instantly and always on our Missionary Enterprise; an animating view does it open of the prospects of this in the ages to come! We cannot close but with this the

Last year, as was fit, our minds were turned ba along the magnificent march of the work up to tha versary; and with grateful hearts and praising lips w but exclaim, at the end of the Half-century, "What ha wrought"! We will not forget the successes then recite will not let slip from the hold of our minds the great me then awakened. Our thoughts and hearts are anchor to the colleges, churches, and schools of the prophets, in this Society had its commencement. Our tender recoll cling still to the homes amid whose piety has been no the faith which has signalized its annals; to the graves so much devoted life, the dignity of man and the be woman, has gone down in its service from the vision of to the scenes which are forever consecrated, by the la its teachers, and the sacrifice of its martyrs. honor and glory and power be unto Him who hath re

up, and girded and hallowed it, and given it His help! Its past is secure; and in the clear effulgence of that our souls grow bright.

But standing to-night at the end of the first year of its second Half-century, and assembled as we are in this beautiful city which was not in existence when its labors commenced—looking out on these regions, then almost untrodden, whose lakes and prairies and river-vallies, stretching on to the Pacific, are teeming now with so copious a life, which is organizing so fast into Christian communities,—it is not possible but that we look forward, and anticipate what the present period, in its swift circuit, shall also bring. And so looking on, what invigorating influences rain upon us from the text! What vistas of glorious and immeasurable advancement for the Kingdom of Christ open in bright perspective before us!

It is inspiring to think of those far-scattered preachers, some of whose associates are with us to-night, who are carrying the great truths which apostles first bore, to distant lands; again establishing missionary churches; again reducing the languages that are Pagan, and that have been from the start, to the mastery of Christ. From city and jungle, from coral islands and the echoing marge of ancient continents, we know their thoughts and hearts turn hither; and to them all our souls send back their glad All-Hail! But it is, if possible, more inspiring still, not to our affection, but to our courage, to think of those impersonal forces, unknown as yet even by us, which God has marshalled for his work; which cannot die, and shall not fail, and which he will use, each in its time, for his fit end. It is wonderful that he should have set in Hindostan, two hundred and fifty years ago, in such uttermost weakness, and with such absolute unconsciousness on the part of his instruments, the seminal principle of that English dominion which, beginning when Elizabeth irradiated England with the brilliance of her reign, hath waited for its fulfilment

to the day of her latest and loveliest successor. It is we ful that Australia, first seen by the Portuguese, and neighboring islands, with the glittering name of Islan Gold, were first linked to Europe by the commerce of Spaniard, should still have remained for two centuries half unoccupied by settlements, till there as well E colonies were planted, and English influence made sup But who does not see that the Protestant energy which vades those vast regions is to be henceforth the don power in Asia and the Pacific; and that the beginning feeble and so distant, held in them the germs of Christ mate victory? It was not known, when the missionary first awoke in this country, that the era of steam-navi was at hand, to give to commerce world-wide enlarg and lock all lands in alliances of trade. It was not k when all Christian missions began to need a rapid expa that the picking up of a flake or two of gold in the dry of streams with which Indians and Mexicans had long familiar, was to augment the wealth of this country Europe by incredible additions, and to furnish the res for which millions had been praying. But so has God the things unexpected, and the things that looked trivi things which he alone foresaw, to fit into and further I working plans. And so shall he do throughout the futu

The obstacles before us seem great sometimes, but how they all are beside those which already have been over and how certain it is that even already the forces are at not yet to be recognized probably by us, before which all shall come to nought; before which worships, caste despotisms, shall melt as melts the morning mist; which new men shall spring to action, new routes of travtrade be opened, new nations be inspired with evan fervor, our country be made more than ever heretofore sionary land, and the fierceness of the world be subdue Christ.

Our grand prerogative is it to know this: that all things coming are our helpers; that as fast as the possible becomes realized and actual, it assists our advance! That which statesmen always fear, is these possibilities which they can not yet measure. What makes the hearts of monarchs quake, amid palaces and armies, is the chance that already, among the secret seeds of things, is germinating that which shall threaten their thrones-But all these boundless possibilities are ours. These germinating influences, every one of them is for us. God's mind controls and chooses all. They are indeed his selected auxiliaries, for the furtherance of his plans. And we have but to advance in the line which He marks out, to find them all our unwearied fellow-workers; to find the Half-century of missionary history which we have commenced, full even to the end of still culminating successes! Over every discouragement, and to every fresh victory, He shall lift us by means which we least had anticipated. The most solid of the barriers that still stand in our path, already the unseen and impalpable agencies are conspiring for its downfall. And the great revolutions which, when they come, shall startle and amaze us, lie really infolded already, did we know it, in forces and causes which we have not discerned.

Let us know, then, beforehand, what the issue is to be, and take hold on it with our faith. Let us look upon Nature, Commerce, the Arts, on the movements of states, the changes of dynasties, and feel that in all of them lie hid our helpers. Let us never be discouraged, and never be timid, till the end is attained, or till our life closes. And let us know that when the end has fully come; when the kingdoms of this world are all the Lord's, in loyal faith; when every shackle at last is loosed, and every home is free and secure; when from each hill to every other there rings abroad the shout of joy, and over every outstretched plain there streams the Gospel's radiant morn; when all the world securely rests in perfect love, and that various beauty which no autumn can typify has robed its

coasts in hues and lights which are the reflection of the Bow bended of God around His throne—it shall be a blazoned in light on the long progress, it shall be a sounding in music from every part of the vast to "The Things that were"—so ancient, proud, and might—by "the Things that were not," they are all to nought!

God make the truth our teacher here; and make our glory, there; and unto Him be all the praise! A

#### REV. DR. SMITH'S SERMO!

REFORE THE

## AMERICAN BOARD OF COMMISSIONERS FOREIGN MISSIONS.

PREACHED AT SPRINGFIELD.

OCTOBER 7, 1862.



## THE TRUE MISSIONARY SPIRIT IN THE CHURCH THE MEASURE CHRISTIAN PRINCIPLE.

3

A

# SERMON,

BEFORE THE

# AMERICAN BOARD OF COMMISSION FOR FOREIGN MISSIONS,

AT THEIR

## MEETING IN SPRINGFIELD, MASS

OCTOBER 7, 1862.

BY HENRY SMITH, D. D.

Pastor of the North Presbyterian Church, Buffale, N. Y.

#### BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STRI 1862.

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Springfield, Ms., October, 1862.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Smith for his Sermon, preached on Tuesday evening, and that he be requested to furnish a copy for publication.

Attest,

SAMUEL M. WORCESTER, Rec. Secretary.

### SERMON.

#### JOHN xvn. 20, 21.

NEITHER PRAY I FOR THESE ALONE; BUT FOR THEM ALSO WHICH SHALL BE ON ME THROUGH THEIR WORD: THAT THEY ALL MAY BE ONE; AS THOU, FA ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US: THAT WORLD MAY BRLIEVE THAT THOU HAST SENT ME.

THE kingdom of God on earth; its actual condition v this prayer was offered; the organizing principle and the reaching design of it; such are the leading thoughts prese by this single petition of Christ. The kingdom of Godkingdom of the Redeemer on the earth—what was it when this prayer was offered, one day before the crucifix Its King, a despised carpenter of Nazareth; its organized jects, twelve illiterate Jewish fishermen and peasants; or whom had already sold the royal Head of this magnifi kingdom, and was at this moment making preparations to and deliver him to his enemies. The kingdom of Christthe evening preceding the day upon which Herod's me war were to array its King in the purple robes of a r royalty, and to place upon his head, in the bitterest deri "the likeness of a kingly crown"—what were its prospe How highly, then, did men value its prospective place preferment, and those seats of dignity and power, which sons of Salome had so eagerly coveted? We may see highly, from the fact that the most shrewd of its adher the one man among their number who, because he was "a with a practical talent for this world's business," had appointed high treasurer of the kingdom, sold his place

prospective emoluments and his King, all together, for sixteen dollars and some cents, current money of the Jews.

One day more; — where now is the kingdom of the Galilean? Yonder stands an empty cross, bearing on its head-piece the title, "Jesus of Nazareth, the King of the Jews." Where now is the man who, with a quiet audacity which, in the eyes of worldly prudence, was mere midsummer madness, had dared to say, beneath the very shadow of the Roman Eagles, and standing front to front with the Roman Procurator, "Thou sayest that I am a king"? Where now is the aspirant to the royal honors of the lineage of David? A dead man, he fills a felon's grave, in the garden of Joseph of Arimathea. The sepulchre has been closed, and the signet of the hierarchy has been placed upon it. That long and troublous day is ended. The sun, which had emerged for a little season from the deep blackness of a mid-day tempest, has gone down in blood. The gloom of its setting has deepened into darkness. The Roman guards gather around the grave of the crucified King, to watch and to listen. No sound. Profound silence reigns in the sepulchre. The dead man sleeps soundly and well. And his disappointed followers, where are they? Scattered, and skulking in the valleys of Jerusalem, and in the lurking places of Olivet.

How often has not the world witnessed this sad termination to some ambitious, or some fanatical dream of royalty. You remember a similar tragedy, one day enacted at Münster, the Anabaptist Zion; the seat of the glorious kingdom of John of Leyden. Just as the hypocritical hierarchy of Judaism had corrupted and perverted the Scriptures of the Jewish church, teaching for doctrines the commandments of men, so had the debased hierarchy of the Latin church corrupted and perverted the divine oracles of Christianity; proclaiming the dogmas of indulgence and penance, for their doctrine of repentance; and preaching faith in the vicar of the Son of God, for their doctrine of faith in the Son of God himself. Just as John the Baptist, the forerunner of the Galilean, had blown the trumpet in the wilderness, denouncing the mummeries of Judaism, and summoning men to repentance, so had the monk of Wittemberg denounced the infamous traffic of Tetzel in the sins of men. So from the fir-clad wilderness of Wartburg had he blown the trumpet of the gospel, with a k so loud and piercing, that all Christendom was startled from alumber of superstition and sin.

A few years of debate and discussion, of sedition and in rection; a few years of preaching and of prophecy, proclaim the inspirations of Storck, publishing the new and dazz Messianic Scripture interpretations of Stubner, and the Mes of the new and perfect church, the monarch of the new universal kingdom of the Anabaptist faith, appears in the pe of John of Leyden. More successful than the Messiah of New Testament, he seizes and possesses himself of the desti capital of his empire. He erects his throne in the mar place of the city. He crowns himself with the golden dia of universal dominion. He issues his royal edicts, and se forth his eight and twenty apostles, to proclaim the faith of new kingdom to the ends of the earth. But the day of d comes full soon. Famme presses upon the capital. The n midons of the hierarchy, by the treason of a follower or tw the new king, enter the city. John of Leyden is a captive the hands of his foes. The glowing pincers and the red dagger of a false and tyrannous priesthood do their worl torture and of death, just as the iron spikes of crucifixion, the spear of the Roman soldiery, accomplished their desti purpose of destruction upon the body of Jesus of Nazar Yonder, hanging against the tower of the church of St. L. bert, in Münster, you may behold an iron cage, once the a tomb of the body of John of Leyden, the Messiah of A baptism.

Behold these two kingdoms. Place them side by a Compare them. From any merely human point of view, appear perfectly analogous. Differing somewhat in details for neither history nor nature repeats itself in the min shadings,—in their external aspects, they are essentially a Alike, they were a protest of humanity against centurie oppression and wrong. Alike, they were a protest of the istic element of man's soul against a corrupt church as perverted religion. Alike, they inscribed the name of the of Israel upon their banners. Alike, they made the prophe

of Scripture the watchword of their armies. Alike, they aspired to a universal dominion of the earth. Alike, their leaders perished by the hands of the ministers of public justice. Alike, the adherents of each, upon the execution of their king, were scattered to the winds. Wherein, then, consists the Herein: one perished, the other lives. difference? death of its king was the death of the one. The death of its King was the birth of the other. Where, now, is the kingdom of John of Leyden? Existing no longer, it occupies one short, bloody page in the records of human wretchedness. now, is the kingdom of Christ? Its history, for eighteen centuries, has wrought itself into the history of all true civilization and human progress. And to-day, enthroned in millions of true and devoted hearts, it is hastening forward towards the period of its completed triumph.

This is the external difference. If we seek for the internal, we may find it in the difference between the organizing principles of the two kingdoms. The one principle was the love of self. The other is the love of God. It is sympathy with God; sympathy with Christ; the realization of that portion of this petition contained in the words—that they also may be one in us.

But what is the design of this spiritual organization? brings us to the crowning and concluding member of the whole petition. Our Saviour expresses it in the clause — that the world may believe that Thou hast sent me. It was the propagation of faith in Christ. This is the point and burden of the whole complex petition. It expresses the idea, that the Church of the Redeemer is to be essentially a missionary organization, having the conversion of the world to him, as a spiritual deliverer, for its controlling object. The thought, then, which this burden of the text summons us to consider, is this: The True Mis-SIONARY SPIRIT IN THE CHURCH IS THE MEASURE OF HER CHRISTIAN PRINCIPLE. The missionary spirit, what is it? What was it in the heart of the Founder of the kingdom of God on earth? Ah, how difficult is it for minds cast in the moulds of an earthly civilization,—for hearts bound by the ligatures of national or ecclesiastical prejudice,—to lift themselves up to God's view of human brotherhood! What, to

a Roman, was a foreigner? Does not our word hostility witness that he regarded him as a foe? What, to a G was every human being except a Greek? Does not our barbarian bear witness that he regarded him with conte What, to the Jew, was a Samaritan? Was he not an anc and a perpetuated abomination? Nay, what to the hau exclusive and self-righteous spirit of Judaism, were all tribes of men, who could not trace their descent to the fath the faithful? Search into the deep significance of the heathen for an answer. The vision of the son of Jon Joppa; the tardy illumination of the first preachers of gospel; the deep agitation of the church of Antioch; the debate of the Council of Jerusalem; the vacillation of P and the Pauline and Petrine sections of the apostolic chur testify to the prodigious struggle with which even ins men beat down the iron gates of national and ecclesia bigotry, and burst forth into the broad field of huma Indeed, nearly twenty years from the death of its Founder elapse before the kingdom of Christ could challenge for its name, and venture to proclaim itself as any thing more th developed and consummated Judaism. The disciples called Christians first at Antioch. This is the key to the tion of nine-tenths of the bitter persecutions endured by apostle to the Gentiles. In Damascus, in the Syrian Ant before the commencement of the organized missionary o tions of the Christian church; and later, in the prosecutio his regularly planned missionary tours, in the Pisidian Ant in Iconium, in Lystra; and when summoned by the Mad nian cry into Europe, — at Philippi, at Thessalonica, at B at Athens, at Corinth, everywhere, he was confronted by same narrow and bitter spirit of Jewish exclusiveness; w could not conceive of a God, who could be anything mor other, than a God of the Jews, or of a religious system w could burst the clamps of their national hierarchy, and emi in the arms of its comprehensive mercy, the whole famil man.

Nor does the nineteenth century witness the extinction of spirit which regards a foreigner as an enemy. What, to inhabitants of the Celestial Empire, is a stranger from the W

An outside barbarian, an occidental devil. What, to a Mussulman, is a Frank? The same bigotry which slew the protomartyr of the Christian church, has added, since our last meeting, another witness to the truth of Jesus, slain upon apostolic ground, in the murdered Coffing, the protomartyr of our Turkish mission. The characteristic spirit of the whole world, out of Christ, as touching the relations of man to his fellow-man, is announced by the Great Teacher in the words: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy." Yes, verily, it hath so been said. All the annals of the race proclaim it, as the spirit of the world. Philosophy proclaims it as the ultimate law of human relations, which its widest inductions have been able to reach. The pupil of the greatest of uninspired teachers, has put into the mouth of his ideally perfect sovereign, at the close of a dying address fraught with the most magnanimous sentiments, these words: "Remember this my last utterance. By cherishing your friends, you shall be able to destroy your enemies." This is the law of the politics of the world. It is the last utterance of history. It is the concluding dogma of philosophy. Is it then the law of Christianity also? Listen again. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." In perfect accordance with this precept, the Saviour, in the text, prays for the world, and announces the great design and law of his kingdom to be the propagation of faith in him, as a spiritual deliverer, to the whole family of man. And not forgetting this essential design of the organization of his kingdom, even after his resurrection, he did not fail to remind his disciples, that through them, repentance and remission of sins should be preached among all nations, beginning at Jerusalem. As the organizing principle of the kingdom of God on earth is the love of God, inbreathed by the Holy Spirit, so the characteristic expression of it is love to Christ manifested by his followers.

But love to Christ in what character? Not surely as a repre-

sentative of the hierarchy of Judaism. Five-and-thirt before the birth of Christ, the long line of the Aaronic hood, — which, for three half-millenniums, had stretched golden chain through the centuries, surviving unbrok dominion of three universal monarchies, —had been su and ignominiously ruptured by Herod, in the murder of bulus, the last of the illustrious Asmonean "priest-From that time, the golden mitre of Aaron became with which capricious tyrants decked the brows of favorites. Christ had no ambition to claim it. He was a priest of a higher order, even the order of Melch Love to Christ in what character? If not as a represe of the Jewish hierarchy, much less as a representative of the sects of Judaism. Not as an adherent of the wealth aristocratic Sadducees; for in their character, he stigmati religion of reason as infidelity. Not as a Pharisee; for i character, he denounces the religion of form as hypocrisy even as an Essene, though some have imagined he wa for he repudiates even the religion of mysticism and asce in that remarkable passage in which he contrasts his ha life with those of his baptist herald, and represents his e as charging him with gluttony and wine-bibbing. L ·Christ in what character? Not as a representative of th polity of his nation. Though a lineal descendant of the king and warrior, the throne of David had been hop overthrown, and he did not propose to rebuild it. My dom, says he, is not of this world. Not as a Syrian; for t his personal ministrations were confined to the hills and of Palestine, he warned his followers of the coming des of his country, and bade them to flee. Not even as an A for though, save in infancy, he had never transcended the of the continent which gave him birth, yet he strictly c his disciples to go into all the world and preach the go every creature. Love to Christ, then, in what character i we hesitate for an answer? Love to Christ as Man; as the resentative of a race redeemed and purchased by his blo the representative of that eternal and all-comprehending which, through the agency of his followers, is to fall, li rain and the sun-light, upon the pathway of universal m

This, as touching the relation of man to his fellow-man, is the distinctive and characteristic feature of the kingdom of God on earth. In one word, this is Christianity. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." There may be much in other organizations, other systems, other sovereignties, which Christianity approves. There may be many precepts and maxims of human morality and human prudence, which it envelopes and sanctions. But in this one thing it is peculiar. In this one thing it stands forth, transcendent, glorious, alone. It is the love of God manifested in love to universal man.

But manifested, let us ask further, in what form? kingdom of God is spiritual and moral. Its appropriate and characteristic action is therefore spiritual and moral. 'It is action which aims to deliver mankind from the power of sin, by propagating, everywhere, faith in Christ as a spiritual deliverer from sin. The spirit which prompts the church to this action, we call the Missionary Spirit. It would be easy to cite a thousand crucial instances to prove that where this spirit burns, the church lives and flourishes; that where this spirit flags, the church wanes and dies. As touching human relations then, it follows that the missionary spirit constitutes Christianity. It is the very core and essence of it. It is that which being given, Christianity is given, and which being taken away, Christianity is taken away. It is that without which Christianity cannot exist, or be conceived. And conversely, it is that which, without Christianity, could never have existed, and would never have been conceived by man.

If these views, touching the characteristic essence of Christianity itself, are correct, it is impossible to avoid the conclusion, that the true missionary spirit in the church is the measure of her Christian principle; the test and thermometer of her piety. But this will, perhaps, be made more distinct, impressive and practical, by following it a little into detail, and noting the application of it to one or two of the great working forces of Christianity.

Let us not fail then to observe, in the first place, that the true missionary spirit in the church is the real measure of her Christian love. "For the love of Christ," says the apostle to

those at Corinth, who had just been reclaimed from the tries of Greece, "constraineth us; because we thus judge if one died for all, then were all dead: and that he died f that they which live should not henceforth live unto thems but unto him which died for them and rose again." passage the apostle signalizes Christian love by its fruit constrains men. It carries them captive to its own design and purpose. What is that purpose? It is to a plish the end of that death which he died for all. I prosecution of this purpose, it recreates and subordina itself all the natural and lower loves of the soul. If any says the apostle, know we no man after the flesh. be in Christ, he is a new creature; old things are passed behold all things are become new. Christianity reclassifi race.

It puts itself in contrast with the love of kindred. Ah friends, how pure, and beautiful, and ineradicable, is that principle of our nature which binds in the bonds of a life sympathy and affection, the members of the same fa Well has the ideal king-philosopher been made to exc "But those who are sprung from the same stock; who drawn their nourishment from the same maternal four who have waxed to maturity under the same roof-tree; have addressed the same person by the tender name of mo who have given to the same man the venerable title of fa how is it possible that their souls should not be knit togeth the most indissoluble ties?" O how strongly do the waters of family affection, — the love of father, of moth brother, of sister, — gush from the hidden fountains of the Rising and swelling far beyond the objects which e them, they pour themselves forth over all inanimate n and bathe, with their sad and sacred memories, all the o which surrounded us in the sweet morning of our life. what a gush of hallowed feeling, do we revisit the hor our childhood! Long years have passed since we ba adieu, to plunge into the toil and tumult of the world. approach that ancestral dwelling, stranger eyes gaze cur or coldly upon us; stranger figures are wandering unde shadows of those ancient elms; stranger hands are re

the paternal fields; stranger children are shouting upon the hill-side, scaling the cliffs, and poising themselves upon the tree-tops, to gather in their autumnal bounties. What is there here which the weary pilgrim of life, returning after long years of absence, and almost of oblivion, can find as food for the heart? Ask, rather, what there is, save only these strange human figures, which does not yield it? Yonder are the same hoary-headed mountains, cutting their outline upon the sky. Unchanged and unchangeable, solemn and silent, do they not, nevertheless, find a voice to describe, most truthfully, the very features, and to rehearse to us, most distinctly, the very words of every member of that happy and yet unbroken family group, which was once gathered on their topmost peak, to gaze at the glorious panorama outspread at their feet? Yonder is the same little bay in which our brother's boat was moored; and there is the same silver lake over whose crisp waves it shot under the vigorous oar-strokes of his youthful arm. Alas, that sinewy arm has long been nerveless. Yonder are the same clouds, piled in tumultuous and snowy grandeur up to heaven. There is the same westering sun, pouring a purple and misty light into the far-retreating valleys, and slowly turning cloud and mountain top into crimson. The very dream-land, this, of that youthful sister, who once, gazing in rapture at the sight, peopled the scene with angels, and with the glorified spirits of the departed. Here she sung in our ears the sweet minstrelsy of Zion; and, alas, here, caught away from our sight by the angel of death, her spirit feet mounted upward along those very bars of glory, "singing all the way to heaven." Yonder is the very window, from which our glorified mother once called after us, in accents which none but a mother's voice can There is the open door-way in which we last beheld the form of our sainted father, and where he solemnly pronounced upon us the "God bless you" of his final adieu. Such is the imperishable power of the family affections. Christianity condemn them? No. The family is God's institution. It is the great arsenal of the Christian church, in which she stores her arms, and gathers the trophies of her triumphs. The love of family; yea, if you please, the pride of family, is one of the strongest principles of our nature. How powerfully

are we prompted to trace back our lineage to the Pilgr the Huguenots, to the Normans. This tendency is pe natural and perfectly legitimate. And if, as has been as there is anything in the movements of American life ho the sentiment, it should be corrected. So true, so even atic is the assertion of Burke: "People will not look for to posterity, who never look back to their ancestors.' have indeed no family escutcheons, emblazoned with s and banners, and heraldic devices; but we have a glorious heraldry. We have our "big ha' Bibles," bea family record, which traces our lineage to men who with God; to men who braved the terrors of the oces the winter wilderness, that they might find 'freed worship Him.' God forbid that we should blot or these sacred records. Such is the family. So deep, during and sacred is the love of kindred. Christianity nizes it. Christianity sanctions it. Christianity commen commands it. But it is not Christianity. Christianit puts itself in contrast with the sentiment. "I am come a man at variance against his father, and the daughter her mother, and the daughter-in-law against her mother-i and a man's foes shall be they of his own household." that loveth father or mother more than me, is not wo me; and he that loveth son or daughter more than me worthy of me." "Whosoever shall do the will of my ] which is in heaven, the same is my brother and sist mother." Christianity may interpenetrate and sanctify affection; but that principle itself must be sought in a wider, more sacred sphere of love.

Let us again note the fact that Christianity puts it contrast with the love of country. What then is a co Considered in its spiritual and moral essence, is it an more or less than an intertexture of families, clain common ancestry, inhabiting a common territory, substo a common government, inheriting a common facomplex political unity, accumulating a common looking backward along the same vista of history, and for to a national life, for which it foully anticipates an immortality? Whatever advantages are thus obtained

state "are locked fast," says a great statesman, "as in a family settlement; grasped, as in a kind of mortmain, forever." And again: "It carries an imposing and majestic aspect. It has a pedigree, and illustrating ancestors. It has its bearings and its ensigns armorial. It has its gallery of portraits, its monumental inscriptions, its records, evidences and titles. We procure reverence to our civil institutions on the same principle upon which nature teaches us to revere individual men; on account of their age, and on account of those from whom they are descended." It is thus that the sentiment of loyalty, inbreathed at the first pulsations of national life, grows with the growth of a country, and strengthens with its strength. Gathering itself around the centre, which represents the national dignity, glory and power, it burns there forever, with an intense, with an almost religious fervor.

In the quiet ongoings of civic life, indeed, we may be almost unconscious of the presence, much more of the power of the principle. When the national sky is clear, and the sun of peace and prosperity is pouring its blessings over the land, you might almost imagine the sentiment extinct. Noiseless as the sunlight, it bathes the hills with beauty and clothes the valleys with verdure. We look at the opening leaves, and the bursting blossoms, and the waving fruits of the national life, and at these alone. The national heart beats so regularly and so silently, that we cannot even feel its pulsations. Engrossed in our several individual industries and occupations, we sow and reap, we plant and gather, we spin and weave, we build ' and travel, we "buy and sell and get gain," we preach the gospel and pray for our enemies, and almost forget that we have a country or a national life. But through all this, and underlying all this, the electric currents of that life are streaming all over the land; penetrating its most hidden valleys, and climbing the summits of its highest mountains. ment of loyalty is nursing itself everywhere. In the halls of the great and the wealthy, taking on the likeness of a magnificent ostentation, it is emblazoning their niches and their walls with the sculptured and pictorial monuments of the country's In the humble dwellings of its artisans, you may see the tokens of its existence in the rude similitudes of its heroes

and its statesmen. In the secluded farm-houses, scatter its thousand hills and nestling in its thousand quiet and ful retreats, you may see the aged grandsire, in the ch corner, describing to little but to listening auditors, the most the fearful struggle with which the national life was rehearsing, it may be, the incidents of his interview we great Father of his country. The eager ears of the little drink in a kindred enthusiasm, as the scarred and soldier, living and breathing only in the memories of that takes down the broken fire-lock, unsheathes the rusty which did good service to the country at Lexington ancord, at Saratoga and Yorktown. Unwearied by the gar ness of age, they listen patiently and well, while

"Thrice he fights his battles o'er, And thrice he slays the slain."

Thus silently and imperceptibly, the sentiment of i under the guise of individual pride, or ostentation, or va heroism, propagates itself everywhere; intertwines itself the fibres of the national heart; enshrines itself in the affections, in the memories of childhood, and in the unco bosom of the individual man.

At length a change comes over this scene of quiet The channels of the national life are obstructed. waters are out," and the great highways of business pleasure are broken up. Avarice and corruption are plus the treasures of the nation. The harpies of perjury ar ping her of her means of defense. Pirates are lurking her sea-board. The myrmidons of treason, nursed to and tyranny in the lap of a false, luxurious and pe family life, are striking down the emblem of the nations ence, and tearing it to shreds. An institution abhorred and condemned by every principle of Christian civilizati for centuries been educating a generation of domestic and is now handing over to the republic a brood of self and infuriated political despots, who are determined to ru rain; to nationalize their domestic crime, or to dash the in pieces; to make her the prey of corsairs, -- " the ver of the Mysians." Where now is the sentiment of

which a moment ago was sleeping so profoundly that you could not even hear it breathe? Listen to the clangor of arms, and to the rush of mustering squadrons. Listen? do not need to listen. You can hear the voice of that sentiment, uttering itself everywhere around you, in political whirlwind and tempest, in the tramp of armies, and in the roar of cannon. A moment ago, the sides of Ætna were smiling in the bloom and verdure of a perennial spring. Enceladus was sleeping, not dead. The mythic giant of the mountain is rousing himself to action. The nurse of vineyards and of olive-yards is suddenly converted into a quaking volcano, whose fiery crest is belching flames, and pouring forth its desolating torrents of devouring death. Such, and so powerful, is the sentiment of loyalty. Does Christianity condemn it? Look at our Christian pulpits. Two years ago, they were beaming with the mild glories of the Shechinah. Spanned by the glittering bow of gospel promise, and glowing with the soft radiance of the mercy-seat, they were preaching peace on earth and good-will to men. Lost in an enthusiastic admiration of the infinite mercy of the Crucified, they had almost forgotten that God is a governor, and that God is just. What is their aspect to-day? They are girt with the fiery terrors of Sinai. They are uttering the voices of the imprecatory Psalms. They are inquiring into the meaning of that wonderful Messianic Tyric: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy Thou shalt break them with a rod of iron: Thou shalt dash them in pieces like a potter's vessel. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." They are giving voice to those solemn declarations of the Christian oracles: "Let every soul be subject unto the higher powers. Whosoever therefore resisteth the power, resisteth the ordinance of God. For he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Such then, so powerful and so sacred, is the love of country. Christianity sanctions it. In all the legitimate fields of its action, Christianity inspires it, and may breathe through it its own spirit. But, nevertheless, it is not Christianity.

Christianity ever puts itself in contrast with the l country. My kingdom, says Christ, is not of this world. said of the great Founder of the kingdom of God on "He came unto his own, and his own received him not. as many as received him, to them gave he power to b the sons of God, even to them that believe on his name; were born not of blood, nor of the will of the flesh, nor will of man, but of God." Loving his earthly country deep and tender affection, he commanded the gospel kingdom to be preached, first of all, to the lost sheep house of Israel; yet must we not forget that, witnessen foreseeing her contumacious and persistent rejection of the power which could have delivered her from her opposite which could have purified and perpetuated her national was Christ himself, who pronounced her sentence of destri in the memorable woe which reiterated and emphasiz words of her greatest prophet: "The nation and kill that will not serve thee shall perish; yea, those nation be utterly wasted."

Let our own nation, let all the nations of the earth he give heed to the sentence of the King of Zion, prond upon the land of his nativity: "O Jerusalem, Jerusalem that killest the prophets, and stonest them which are set thee, how often would I have gathered thy children toget a hen gathereth her chickens under her wings, and ye wou Behold, your house is left unto you desolate." And his ascension to heaven, expressly distinguishing the labis kingdom from the love of country, by putting he commission to his disciples in contrast with the fir announces the final law of the expression of pure Chris in the words: "Go ye into all the world, and preach the to every creature."

Such then, in so far as the principle of love is cond is the spirit of Christ's kingdom. Enveloping the locarth, it limits, controls, purifies and blesses them. It mitself with their currents, precipitates their impurities receives them into its own broad bosom of divine and un mercy. In the absence of this overlying principle, how ily do these earthly loves corrupt themselves. How significantly in the spirit is conducted in the second sec

does the family constitution convert itself into a school of vice; into a propaganda of lust and luxury, of avarice and impiety. Lacking this overruling principle, how easily does the love of country nurse in the bosom of the state the sins which will assuredly destroy it,—ambition, vain-glory, the lust of place, winking at the sins of oppression, political corruption, party chicanery, diplomatic double-dealing, legislative and executive fraud, violence, favoritism, impiety and injustice; dreaming that might makes right, and that a gross physical prosperity is the certain index of a vigorous national life. Lacking this overruling. principle, however ardent the mere love of country in a people may be, a perpetuated free state is an impossibility. It will dissolve into a universal anarchy, or pass over into a despotism, held together only by the leviathan of force. were it possible that these loves could remain incorrupt, and fulfill always and only their legitimate functions, with or without the spirit of the gospel, they would still be no measure of Christian principle. They are of the earth, earthly. They belong to narrow, ephemeral and local organisms. Fixed to one spot, they will "vegetate and die." The pulsations of the little loves which sustained them will then have fulfilled their office, and will cease to beat. How essentially different, how radically distinct from these, are those ever-living currents of divine mercy, which girdle the earth and belt the heavens. God so loved the world as to give his only begotten Son to die, that whosoever believeth in him should not perish, but have everlasting life. God is in Christ reconciling the world to himself. He is long-suffering to usward; not willing that any should perish, but that all should come to repentance. God hath given us the revelation of his will, exhibiting not only the principles of this divine scheme of redemptive and mediatorial mercy, but also the conditions of salvation, the only way of life eternal, through repentance for sin and faith in the name of the great Atoner of sin. In it he has ordained the whole array of the means of grace; the institution of the holy Sabbath, the worship of his house, and the proclamation of the terms of moral cure, restoration and salvation to the ends of the earth.

Indeed, may we not even venture to affirm, that it was the possibility of this system of moral restoration which rendered

it possible to perpetuate a sinful race; which prompted a Creator to impregnate nature herself with her physical r tives, with her anodynes, her antiseptics, her entire sys recuperative and healing virtues? Yes; this is the rea which pervades all nature, and arms her for resistance forces of death with which she was smitten by the fall. hidden from the eyes of men, this is nevertheless the medicatrix of the world. This is the divine power overlies the sins and the sorrows of the family. This divine power which hovers over the iniquities and the sions of nations, making the wrath of man to praise Go the remainder thereof rebuking and restraining. This power which, enveloping and streaming through all history, is lifting up the entire race into the similitude of and preparing the way for the coming of the universal dom of Christ. This, and this only, is Christianity. H sympathizes with this spirit, he who partakes of it, is a tian. This, and this only, is the true missionary spiri the measure of it in the church is, and cannot but I measure of her Christian love.

May we not profitably spend a few minutes more in no in the second place, the bearings of the subject upon the ciple of *Christian liberality*, which is one of the great w forces of the church?

On this point let us venture, and attempt to justify the tion, that the true missionary spirit is the real and the measure of it. What then is Christian liberality? Is it the spirit which rises superior to the love of money, and prompts its possessor easily and freely to give? Is it or identical with that spirit which all the world admire which all literature glorifies? It has been declared, in most forcible and most eloquent, by a distinguished preadour own country, that the love of money is the ruling sour age. "Ours," says he, "is the age of wealth. The has had its age of war; its age of art; its age of chival age when political economy was the controlling idea; be is the age of commerce, and money is the world's power. It rules the state, and settles political questions. It is a than religion; stronger than any principle of morality

political economy; stronger than all combined. For money, the world's spirit would adopt any government, or any religion. If the Pope of Rome could convince the world that his is a money-making religion, he could send his golden bulls from pole to pole, and there is not a native who would not carry them. If the Czar of Russia could convince the world that Czarism is the government most profitable, Czarism would be the world's government, and there is no power on earth which could prevent it. For money, the world's spirit would crucify Christ, in whatsoever form he might appear. There is no such thing as meeting this desire for money in a successful conflict." I do not quote these words to criticise them, much less to condemn them. It would be unfair to measure the flights of rhetoric by the canons of logic, or the outbursts of poetry and passion by the laws of algebra. Money is the world's power to-day. And the love of it is an ineradicable principle of the human soul. In this sense it is true, that it is stronger even than religion; that religion does not aim to destroy it, and could not destroy it, without destroying the soul itself. In this sense, and in this only. The possessory principle is part and parcel of the spiritual being which God has given us; and by no proper and natural development of its powers can it ever be obliterated. But if the question respects its relative strength, as compared with other principles of our spiritual essence, then the history of the world will prove that it never has been true, and is not true to-day, that there are no powers of human nature which can subordinate and even subdue it. Pass by the perverted passions of the soul, which even the world's virtue stigmatizes as vicious. Pass by those monstrous and terrific appetites, under whose all-conquering tyranny the love of money is nothing, and money itself is nothing but the minister of lust. The world itself brands them with the signature of vice. Let us thank God that there exists, even in the unrenewed human soul, a natural virtue, which all nations have lauded, and whose high praises all literature has delighted to picture and to sing. It is the virtue of Liberality. It is the principle which prompts men easily and freely to give for the benefit of others. Smitten and withered by the paralysis of selfishness and sin, it has indeed too often died out of the hearts of men.

who has not caught a spark of the enthusiasm of the Bee, when poring over that "pictured page," in whether the beneficence, at once magnificent and minute younger son of Darius and Parysatis? Whose heart responded to the fervid strains in which the Bard of celebrates the character and bewails the imperiled life open-hearted and open-handed Mæcenas? Who has a Amen, to the withering sarcasm and scorn with which he and lashes the vice of avarice? Who has not felt I filled to overflowing with that contagious contempt of ous and grasping spirit, which the lyrist of Southamp in the name of religion merely, but in the name of nature, has breathed into his hymn on almsgiving?

"That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank;
Creation's blot, creation's blank."

Bad as the world is, you may yet find this natura existing in every quarter of the globe, and exhibiting under every form of religious faith. In heathen lands on the form of a superstitious piety, it has reared stu temples and dedicated them to the worship of idols. I tian lands, you may find it everywhere, assuming the ance of all the lower loves of the human soul. You it all over our own country, exhibiting itself in the family affection. Behold yonder castellated mansion retired merchant. Its close, "smooth shaven" lawn, rated with fountains and with costly statuary. Its w hung with regal tapestries, and glow with the "speak mations" of the Italian pencil. Its mantles are deck mirrors and ormolus. Its sideboards groan with plate, a the splendid porcelains of Sevres and of Meissen. speaks of princely wealth and princely profusion. Its p is a man of benevolence; nay more, he is a Christian. not built this earthly paradise for himself alone. He expects to die. He has reared it as a monumen family love; as an expression of all the sweet and

affections, of all the cultured and beautiful tastes by which his home on earth may be made to prophesy and foretoken his home in heaven. He has built and beautified it for the gratification of family and kindred; and he hopes and expects to bequeath it to his children. What then? Does Christianity forbid it? I have not said so. Such questions are a part of our Christian probation, which each man must answer for himself. Let us grant that it is an act of magnificent liberality. Let us grant, if you please, that Christianity sanctions and pervades the spirit which produced it. But now, as the love of family is by no necessity of our nature the love of Christ, so by no necessity is all this an expression, much less a measure, of Christian liberality.

You will find this same spirit exhibiting itself in the form of a love of country. Look at the monuments of patriotism scattered all over the land — at Danvers; on Bunker Hill; in Union Square; in Madison Square; at the Monumental City; and at the Capital of the nation, in that splendid memorial structure, dedicated to the fame of the Father of his country, built by ten thousand loving hands, representing every portion and every interest of our far outstretching territory, the symbol at once of the national greatness, unity and liberality. Nay, more: look at the national heart to-day, smitten by our country's peril, as by the prophet's rod, pouring forth, like water, a stream of treasure so copious and so profuse as to find no parallel in the annals of the world. Every city and village, every hamlet and household, has been eager to add its offerings of love, to swell the great stream of patriotic liberality. It is a magnificent and heart-stirring spectacle. Does Christianity rebuke it? Does Christianity even look coldly upon it? Heaven forbid. But, my brethren, let us not forget, that as the love of country is not the love of Christ, so neither is this unparalleled outpouring of patriotic gratitude, affection, and devotion, imposing and glorious as it is, to be accepted as an exhibition of Christian munificence. Grant that Christianity envelops it. Grant that Christianity prompts and inspires it. It is, nevertheless, not Christianity; no test and no measure of Christian principle. Christian liberality rises above all this, and puts itself in sympathy with that great tide of universal mercy,

which, flowing forth from the throne of God and the Lamb, encompasses every island, washes every shore, and proffers its life-giving waters to every individual of the race. nothing short of it, is pure Christian liberality. It is prompted by sympathy with Christ, in his love for universal man. It recognizes Christ as the Saviour of universal man. nizes the kingdom of Christ as spiritual and universal. Prompted by the spirit of love to God, which is the organizing principle of that kingdom, it can never forget this one great design of it: - That the world may believe that Thou has sent me. It is an expression of simple faith in the promise of Christ: "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." Enveloping and sanctifying the loves and the liberalities of earth, Christian liberality forces the stream of its bounty upward, far, far above them all, and pours it forth into the treasury of that universal empire of which it is written: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Here only does Christian liberality become pure, because here only does Christian love become pure. Unmixed with the loves and the liberalities of earth, it exhibits itself, like the water of the river of life, clear as crystal, and flowing, like that blessed river, in unstinted bounty, all over the world.

Fathers and Brethren: We are assembled this evening in circumstances most solemn and momentous. The deep, black cloud of civil war hangs heavily, and as yet all unbroken, over us. Our southern heavens are aglow with its ruddy fires, and our southern streams,—alas, that it should be no figure of speech,—are running red with blood, shed in fratricidal strife. We are finding, by a most direful experience, the truth of the proverb: "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." It is only too evident, that God has a controversy with the nation. He is walking through the land in the terribleness of his indignation, and smiting it with the rod of his anger. Multitudes of families are draped in the weeds of mourning, and the hearts of still other multitudes are failing them for fear,

and for looking after the things which are just ready to comeupon them. The whole fabric of our civil institutions is reeling, like a city shaken by the throes of an earthquake. What is the cause of our national troubles? Is it not, that we have forgotten the simple-hearted faith of our fathers? Is it not, that we have been attempting to work out a national prosperity, and to establish a national character, without God? As a nation, we have forgotten the great principles of truth and justice, which underlie, and surround, and arm the eternal government of God. As a nation, we have been accounting gain to be godliness; and, as a nation, I fear, we are destined to fulfill the significant simile of the prophet: "As a partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days, and at the end shall be a fool." Is then our national probation ended? God grant that it be not so. But I cannot refrain from the expression of a deep conviction, that only one path is left us to national salvation. It is the path of Repentance. We must dethrone Mammon from the national heart. We must enthrone there the God of our fathers.

But I will not forget, I do not forget, that we are not a political organization. We are ministers and representatives of the church of Jesus, and at so solemn a crisis, we must not forget to ask ourselves and our God, to what extent we, and the churches which we represent, are involved in the guilt of our country. To what extent have we been drinking at the turbid fountain of those waters of death, whose currents are inflaming and choking all the channels of our national life? Though not meeting, as a month ago we expected to be obliged to meet, with an empty treasury and with an augmented debt, we meet, nevertheless, in the midst of the alarms and disasters of civil war. It is surely no time for self-congratulation. It is no time to reckon upon the exuberance of our physical resources, or to dream of help from the hand of man. It is a time of rebuke and of chastisement. It should be a time of solemn self-questioning, on the part of the church of God.

Never, in all the history of the church, has any member of the great family of Christ possessed so magnificent a theatre of

action, so glorious an opportunity to "stand up for Jes the American Protestant church of the nineteenth ce Wealth has flowed in upon her like a river. have waved over a continent, and the white wings commerce have gleamed upon every sea. How has sh her responsibilities? Can she fail to ask herself, whether she has not given her earthly loves precede her heart over the love of God. Is it possible, at all, the rebuke of heaven, which is upon us, that she can ask herself the question, whether she has not erecte family love above the love of Christ? — whether the working law of Christianity has prompted or permitted expend her tens of thousands in the gratification of the the tastes and the luxuries of which the family is the and the family the circumference, whilst she has conse only her tens and her twentics to the enlargement of the dom of her Lord? Can she fail to ask herself the qu whether she has not permitted her love of country no to take precedence of her love of the universal kingd Christ, but to seduce her into an active participation national impiety, that national forgetfulness of God, whose promptings we have dared, as a nation, to despi Statute-book of the Almighty; to bow down to Mamr our national god; to make void the Sabbath, and to r the worship of the Most High; to wink at the corrup party demagogues; of legislative bribery, injustice and of every name; nay, more: to assist in framing iniqu law, and to dream that a holy, just and merciful God, fellowship and sanction it? Can she fail, to-day, to ask with her hand upon her heart, whether she has not per even her love of the local church to erect itself abo sympathy with Christ in his great design of universal m the race?—whether she has not contented herself with ing about those local Zions, in the erection of whose towers, and the emblazoning of whose stained and p windows, she cannot deny that some feeling, at least, of pride and earthly ostentation has mingled, and imagine this was Christianity? Can she fail to ask herself, w even in the worship of Christ himself, she has not pe

the groined arches, and the carved and fretted roofs of these local sanctuaries, to hide from her view the cathedral dome of heaven; to shut out from her gaze that universal concave of the skies, whose arch of glory, studded with the lights of God, and instinct with those divine powers and currents of mercy which flow from his heart of universal love, bends around the globe;—the true and the only created symbol of the quick and all-comprehensive spirit of the kingdom of Christ?

Ah, my brethren, have we not reason to fear that the hand of God is against us; that he has a controversy not only with the country, but with the church also? God has blessed her beyond any former precedent of earthly blessing. He gave his American church a goodly family of sons, and commanded her to consecrate them to him. In these local sanctuaries, upon the holy Sabbath, she professed, indeed, to give them to Christ. In her week-day life, by all the influence of her example and her sympathies, she in fact gave them to Mammon. Where are they to-day? Multitudes of them are filling the bloody graves, which the great idol of the nation has dug. Other multitudes, with arms in their hands, are yet destined to march "into the imminent deadly breach," blazing with the fires of those terrible engines, which the spirit of Mammon has charged with the fearful missiles of death.

God gave his American church a goodly heritage. He loaded her garners and filled her coffers to overflowing with the gifts and bounties of his earthly providences, and he commanded her to consecrate her wealth to him. In the solemn dedication of herself to Christ, upon the holy Sabbath of God, she professed, indeed, to do so. But in her week-day life, she used it, in fact, to gratify and pamper her earthly loves. Where is it to-day? Swept away, by hundreds of millions, it is employed to aid in crushing a wicked rebellion, which her own connivance, sympathy and unfaithfulness have aided to foster. The church of God must repent. God has a controversy with her. She must return to the simple faith and the simple love of her fathers and her founders. It is the only hope of the country. It is the only hope of the church herself. She must erect her love for Christ and for his glorious and universal kingdom above the love of Mammon, above the love of family, above the love of Low Control of the State of

country, above even the love of the local church. No save only the first, she is to love these less; but she is to them with a better, truer, holier love; all the more go the more true, all the more holy, because the love of C universal kingdom overrules, envelops and hallows the So shall all the members of this pure, self-consecrate universal church of the Redeemer, once more secure the of her Head. So shall they find Christ in their closet, Ch their family life, Christ in their business and civic life, in their passage through the deep waters of the river of Christ in their entrance at the gates of the eternal cit kingdom of God our Saviour;

"Him first, him last, him midst, and without en



### REV. DR. CLEAVELAND'S SERM

REPORT, THE

Arcerican Board of Commissione Foreign Missions,

PREACHED AT ROCHESTER, N. Y

OCTOBER 6, (863.



A

## SERMON,

BEFORE THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING IN ROCHESTER, N.Y.

OCTOBER 6, 1863.

BY

ELISHA L. CLEAVELAND, D. D. Pastor of the Third Congregational Church, New Haven, Ct.

BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.

1863.

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

ROCHESTER, N. Y., OCTOBER, 1863.

•

Resolved, That the thanks of the Board be presented to the Rev. Dr. CLEAVELAND for his Sermon, preached on Tuesday evening, and that he be requested to furnish a copy for publication.

Attest,

SAMUEL M. WORCESTER, Rec. Secretary.

## SERMON.

#### LUKE xxiv. 45-47.

THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES, AND SAID UNTO THEM, THUS IT IS WRITTEN, AND THUS IT BEHOOVED CHRIST TO SUPPER, AND TO RISE FROM THE DEAD THE THIRD DAY; AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.

This is the first great commission ever received by the church from her risen Lord, for the evangelization of the world. Forty days after, it was repeated in still more emphatic terms, as he stood ready to depart. That was the day of his ascension; this was the day of his resurrection. That reveals the thought last on his mind before he disappeared from mortal sight; this discloses the thought first in his heart when he rose from the dead and entered on his new career of triumph. It was the same great thought that filled his soul from the first to the last moment of his resurrection-life on earth. So that in the deliverance of the text, we have the very inauguration of the work of missions. Here are the first principles, the very roots from which the entire growth has sprung, and on a vital connection with which, depend its vigor and fruitfulness. the value, all the efficiency, and all the grandeur of our cause, lie in the simple, but fundamental truths which gave it birth. Higher than these we never can rise—beyond them we never can pass. Happy will it be for us, and for our success, if we can keep mind and heart in intelligent and loving sympathy with them.

As, then, lost Christian zeal can only be recovered by a renewed touch of the great magnet from which all its electric

force is derived, let us go back to the hour and the spot from whence this sublime movement broke forth upon the world,—back to the first Great Missionary, and his first great words, as, with lips just released from the seal of death, he commissions his Apostles for the ministry of reconciliation: and in that august Presence, let us charge ourselves anew with the momentous work we have in hand, and open our souls to the glowing pulsations of his infinite heart.

The first thing that arrests attention in the account of this original missionary meeting, is the change wrought by our Lord on the Apostles themselves, by way of qualification for their work. He "opened their understanding, that they might understand the Scriptures." He not only expounded the Word to them, but he opened their minds to comprehend the exposition. He imparted to them that inward, spiritual illumination, without which the Scriptures are, at best, but a dead letter. When Christ performed this service for his disciples, they saw at once, as they had never seen before, that it was incumbent on him to suffer death, and rise again; and that since the atonement now made is the only ground of salvation, it became their highest duty and privilege to proclaim repentance and remission of sins in his name, among all nations. If any man, therefore, fails to discern the true relations of Christ's death and resurrection to the salvation of souls, or the true relations of the church to impenitent sinners and the unevangelized world, it is certain. that his understanding has not yet been opened by the Lord Jesus to the real meaning of the Scriptures. In other words, the work of missions is a fruit of the Spirit of Christ. Till he opens the heart, there is no generous outflow of love to souls, no quenchless zeal for the honor of God, no vital force to outlast and overcome all discouragement and opposition. It is this that gives reality to things unseen and eternal; that discloses the exalted nature and priceless worth of the soul; that lifts the curtain of the world to come, and reveals an empire, vast as immensity, peopled with the countless generations of countless worlds, and governed by one Infinite Being whose presence and glory fill it. This it is that uncovers the pit of woe, and

shows the sinner's doom; this too, brings near the home of blessed, and the rewards of the righteous. And it is when, very an eye of faith, we look down into the horrors of the one up to the glories of the other, that the spirit of missions coupon us, and we feel that we cannot labor too earnestly spread that gospel, which alone rescues man from perdition raises him to heaven.

In commissioning his Apostles, our Lord, you will obse enjoins it upon them, to begin their work of love at Jerusal And why begin at Jerusalem? Was it not here that he encountered the boldest, the deadliest, the most unrelen opposition? Was it not here that a malignant persecution been set on foot against him? Was not this the prolific foun that had poisoned the whole nation of the Jews with enmit God? Was it not in Jerusalem that a conspiracy had b formed against the life of Christ? Had she not just murd her own Messiah? And does he now offer to Jerusalem first benefits of that redeeming blood which Jerusalem shed? Does he extend the first overtures of mercy to that multitude who cried, "Not this man, but Barrabas;"—"A with him, crucify him"? Does he seek out the very r whose hands are still reeking with his blood, and invite the to share the blessings of his grace? Yes, it is even so! S is the sublime elevation, the illimitable range, and the quer less fire of Christ's love, that it yearns toward his worst enen and selects his murderers as the first objects of his compassion regard. The fact that a man is peculiarly wicked and inim to God, so far from repelling the Saviour, excites his pity, moves him to acts of kindness and offers of mercy. this principle that Christ would have his disciples begin t mission at Jerusalem. This was to be the starting-point of missionary work; from this centre the field was to be sv with a radius equal to the earth's diameter. Here, too, we h the key-note of the enterprise,—love to the bitterest foes, which makes its first advances to the most ill-deserving! love which could begin at Jerusalem, would surely never till it had encompassed the whole world:—if it could over this first and highest obstacle, it is certain that nothing

would arrest its progress. In the fulfillment of our mission, therefore, we may carry this gospel to the ends of the earth, assured that we shall find no people so corrupt that the love of Christ will not reach and reform them; we shall find no case of depravity so desperate as to preclude the application of this all-sufficient remedy.

Such, then, is the great work committed to the church by her ascended Lord. Let us now look at the motives by which it is enforced upon our hearts and consciences. I name

## 1. The command of Christ.

Co-operation in the work of missions is not left to our discretion, or to our good-will; it is imposed as a duty. The command emanates from the highest authority, and can neither be resisted or neglected without sin. The majesty of a sovereign is impressed on every word,—"Go ye into all the world, and preach the gospel to every creature." No ingenuity can torture this into mere advice; no ignorance or dullness can fail to understand it; on no pretext can it be evaded, which would not be equally good against every other precept of the Bible.

It is the command of the newly risen Saviour. When he first uttered it, he had but just come forth from the grave. It is not the requirement of a sovereign reposing amid the peaceful glories of his heavenly throne and kingdom, and enjoining labors in which himself had no share. It comes from one still standing, in humble form, on the earth, bearing on his person the scars of that mighty conflict in which he had vanquished the powers of death and hell, leading captivity captive: it is the command of Him who had just come up from treading the wine-press alone, in the greatness of his strength, his garments dyed in blood, and whose own arm had brought him salvation. In this precept there breathes the memory of a fearful struggle, an unknown distress, a mysterious weight of woe, an agony that must have conquered the most heroic fortitude, had it not been sustained by the whole strength of his Godhead. Had he possessed no right in virtue of his divinity, he would have fairly purchased it by the battle he had fought, and the victory he had won. The work he requires of us, is nothing to the

work he has done for us. On the field where he bids he had wrought himself, with incessant and exhausting He had borne every burden we are to bear, and infinitely But for what he endured, our burdens would have been portable, our duties impracticable. By his patient obe and sufferings, a path has been opened for us, not of sal only, but of usefulness. And now, when he closes his lat mission by commanding us to enter on that path, and co-d with him in carrying out the work he had begun, prerepentance and remission of sins in his name among all n shall we not obey? Need we any thing more than this injunction? When the crucified one, just descended fro cross, just risen from the grave, tells us to proclaim to nation, every soul, what he has done and suffered for salvation, shall we not do it? Shall we not fly on the of the wind to fulfill the great commission? But again-

It is our Saviour's last command. The last words of ex greatness, — how precious, how weighty! The last wo departing goodness, — how sacred, how heavenly! Is any duty you are more careful to perform than the dying mand of a sainted father or mother? Jesus, the loftiest, liest being that ever trod this earth, left a farewell comn with his bereaved church. His great work finished things ready, — the moment at hand when he was received up to glory, - yet had he one parting comman farewell injunction, before he could leave them. He world understood that scene as it is now understood, been publicly known that the King of Zion then sto Mount Olivet, ready to ascend into heaven, and that he but to utter one last command to his disciples, — what tudes would have covered the summit and declivities mount, and filled the valleys below, and hung upon elevated point commanding a view of the scene, - with solemn hush and reverence would they have listened to those last words, that final charge! Nothing less the weight of eternity would have seemed impressed on the well utterance of the world's Redeemer. And so, in tr Although the millions were not there, and only was.

persecuted disciples gathered with affectionate reverence about the person of their Lord, the occasion was none the less august, the words none the less momentous. They wax greater with the roll of ages, gathering a more awful sacredness as the web of history unfolds to the gaze of the church. Uttered so near to the moment of his final disappearance, no other deliverance of Christ is clothed with an emphasis so sublime. It breathes of mercy and of majesty, of grace and of justice, of goodness and of severity. It peals out on the ear of startled nations, and down on the stream of coming ages, with a voice which arrests the careless, and rebukes the disobedient. And can we neglect such a command? While the heavens are opening over the spot, and angels are hovering, and countless worlds are looking on in silent wonder, and the eternal Father himself is waiting to receive his victorious Son, do we not hear the imperial mandate thunder as from the excellent glory, "Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned"?

2. We are urged to earnest efforts in behalf of this great cause, by the immense work that yet remains to be done.

Fifty years ago, the heathen were estimated, in round numbers, at six hundred millions. You remember how those terrific figures, — emblazoned before the eyes of Christendom, trumpeted in startling appeals from land to land, — were employed by the Holy Ghost as one of the grand arguments that first roused the church to the work of modern missions. let me ask, What, after a half century of missionary labor, is the present number of the heathen? Can we report any material diminution in those dreadful figures? Can we reduce them by so much as one million, or even half a million? Thousands, and tens of thousands, have been brought to Christ, but there are the six hundred millions still! The banner of the cross has been planted in almost every pagan land, and many are the witnesses for Jesus among those idolaters; still there are the countless masses of India, the untrodden depths of Africa, and the unexplored regions of China. As if in

defiance of all our efforts, heathenism still glories in her predemples, still whitens the earth with the bones of her viction and darkens the sky with the smoke of her idolatrous safices. Who can look at the hoary heights and massive fortres of this ancient empire of sin, and see how firm and stron stands, and not feel the stupendous nature of the work? The of its antiquity! dating back thousands of years before Charlink of its origin! from the father of lies, who, having himself up as the god of this world, invented this system idolatrous worship, that he might bind the apostate million earth to his cruel sceptre; — "for the things which the Gatiles sacrifice," says Paul, "they sacrifice to devils, and no God."

But what is the lesson we are to gather from these m wastes which still stretch out their interminable spaces be the missionaries of the cross? Is it a lesson of despair, or e of despondency? No; it is a lesson of rebuke, of repentar of faith, of duty, of increased effort, but not of despair. Desi is for those who believe in no God, no Saviour, no Holy Gh no gospel, no atonement, no covenant, no promise, no invinci grace; —but co-workers with Omnipotence, know nothing despair. We have great reason, however, for shame. indeed, has been done, but nothing to what ought to have be Had the laborers b done, and might have been done. tenfold more numerous, the faith and love tenfold strong and the prayer tenfold more abundant and energetic, success might have been a hundredfold greater. Glori But after all, th things have been achieved, it is true. are the six hundred millions, still groping in the shadow death, and perishing, twenty millions a year! And as lo as those dense, dark columns present their unthinned rai to the gaze of Christendom and the world, how can we that Christians are doing their whole duty? Is this a full ment of the great commission? Do we not hear a voice fr the solemn past, saying with an emphasis, never so loud or aw as now,—'Church of God, how long—O how long, sh "darkness cover the earth, and gross darkness, the people How long shall more than three-fourths of the race be left

heathen blindness? How many more generations shall perish before they hear of Jesus and the resurrection? How many centuries shall roll on, before the church is willing to spare her silver and gold, her sons and daughters, until the wants of all mankind are met? When, O when will she go into all the world, and preach the gospel to every creature?'

## 3. We are constrained to this work by the love of Christ.

The love of Christ! who can measure it? We ascend in thought above the earth, above these visible heavens—we pass onward and upward, from star to star, from system to system, until,—suns and systems, far beneath us,—we raise our eyes, within the pearly gates, through towering hierarchies of angels and arch-angels, to a throne, high and lifted up, standing in massive and immutable strength against a background of infinite light. No mortal vision can bear the look of Him who sits thereon;—no mortal tongue can describe the surrounding scene of angelic beauty and glery,—the solemn bowing down, the ravishing minstrelsy, the grand choral song, rising in lofty praise to the mysterious Being who reigns in awful majesty over the universe of worlds.

Now, from this elevation, take the distance to the manger in Bethlehem: - from Godhead, to humanity; - from heaven's throne, to a malefactor's cross; — from the music of celestial voices, to the execrations and curses of an infuriated populace; —from the blissful life of his own glorious home in the bosom of the Father, to the agonies of death by crucifixion; - from his seat of pre-eminent authority, with the created universe for his foot-stool, to the narrow confines, intense darkness, and unbroken silence of the tomb! Can you fathom the descent? Have you a plummet to sound the infinite depth? comprehend how it is, that He who bore so easily the weight of countless worlds, now faints and dies beneath the burden of More than all, can your intelligence grasp the awful problem of a divine being standing in your place, and dying in your behalf? If this is too high for human, even for angelic powers, it still remains true that what you cannot understand, you may at least feel. Your thoughts may plunge in unfath-

omed depths, and find no shore, no foothold on which to yet all the more will your soul be filled with the fragrant tery of Christ's love. Incompetent as you are to penetrat whole philosophy of the crucifixion, yet this you may l (and to know it is life eternal!) that all this humiliation agony was for you,—for your deliverance from sin and perd And just here lies the main-spring of the missionary enter This it was that roused the Apostles to those untiring which ceased not but with life. The process by which arrived at this mightiest argument for Christian effort, was ple, natural, and as open to us as it was to them. looked on their suffering, dying Master, merely as the unl victim of Jewish malice; but when he told them that i necessary, as a part of the divine plan, that he should suffe rise from the dead the third day, in order that repentance remission of sins should be preached among all nations, th ference flashed at once through their minds, as a surprising joyful discovery,—'Then it was for our sakes he endure horrors of crucifixion!—in all that scene of shame and a it seems, he was working out our redemption from sin and And was it then that we forsook him and fled? Is this love we have requited with unmanly cowardice and desert Think of the effect of this discovery on the broken-he Peter! Crushed under a remorseful sense of his great d and doubtful whether he was ever again to be recognized disciple, how must the glorious truth have amazed and m 'What! did my blessed Master die for me? injured Lord go from the judgment-hall, where I so wich denied him, to pour out his blood for my guilty soul?—to away my damning sins? O, was there ever such love as — so pure, so deep, so self-sacrificing! Shall I ever deny again? Can I ever love him enough? Is there any th will not do or suffer for so kind a Saviour?'

The love of Christ in dying for lost sinners was the thought which, more than any and all others, burned in hearts and inspired the labors of the first missionaries. the great Apostle to the Gentiles what moves him to the pe undertaking? He answers, "The love of Christ constra

me." But, Paul, why persevere in the face of such tremendous obstacles and dangers? 'Because of the great love wherewith he hath loved us.' But think of the sacrifices you are making, of fortune, position and fame! "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." But why wear out your strength, and rush upon certain martyrdom? "He loved me! he gave himself to die for me!" But what do you expect to gain by this course? To "comprehend, with all saints, what is the breadth and length, the height and depth, and to know the love of Christ, which passeth knowledge." Well, then, if you will identify yourself with the despised Nazarene, you must share his reproach. "God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world!"

And will any lower motive, think you, suffice for us, in prosecuting the work of modern missions? Is it not to speak the Saviour's precious name — to make known his matchless worth—to set forth his dying love—to publish the glad tidings of redemption to a perishing world — to win lost souls to his cross, and add star after star to his crown, — is not this the grand motive-power of the missionary enterprise? Other considerations, doubtless, may have their legitimate influence; but only as they emanate from, and are articulated with, this master-principle, are they acceptable to God, or valuable to Christianity. Our natural sympathies may be strongly excited by the temporal miseries of the heathen, we may take pleasure in sending them the gospel as the necessary means of improving their condition in time, and even their prospects for eternity. We may be drawn into the missionary movement by the air of romance with which some minds invest it. There is the fascination of heroic self-sacrifice in leaving home and kindred and country, for an exile in distant climes; there are the charms of foreign travel and residence in lands made classic by ancient story and song, or made sacred by the footsteps of Patriarchs and Prophets, of Apostles and the Son of God himself. There, too, is the elevated field of toil, lifting the humblest of its laborers into the view of a great spectatorship; the tempting

a world-wide reputation for scholarship or discovery. may be drawn into active co-operation with this enterprithe imposing aspect of a powerful organization, wieldir immense influence, receiving the confidence and suppomillions, and carrying forward a system of missions v commands the admiration of the world. There is somet moreover, in these annual convocations, with their cromeetings, impressive solemnities, exciting discussions, thrilling associations, which magnetizes the mind to an wonted fervor. In an atmosphere so electric, vivid imations, and sympathetic natures, may easily kindle into a of excitement, under which high resolves are taken, elowords are spoken, and generous deeds are performed.

All these influences may indeed be sanctified and exalte Christian principle. It is equally true, however, that they stand apart from it entirely. It is quite possible that the who, under these circumstances, warms towards the cau missions, would be altogether indifferent to it, if the cir stances had no existence. If the Board held its annual ings now, as it did fifty years ago, in private parlors, en passed by an atmosphere of chilling incredulity, neglect unfriendliness, — with nearly the whole heathen world c against its missionaries, — with a scanty treasury, — with starred names of martyred heroes on its catalogue, -- wi illustrious record of conquests achieved, — with, as yet, unpromising experiments to reward its courageous ventur the word and faithfulness of God;—few, I imagine, w under such circumstances, be drawn to the cause by any a tion of romance, or of distinction, or of visible grandeur, popular excitement. Nothing less than the love of C and of souls for which Christ died, would ordinarily ave identify a man with an undertaking so forlorn in the p view. No feebler motive, I am confident, could success encounter the stern realities of the mission field.

And we may rest assured that what was necessary to su in that "day of small things,"—that period of inception experiment,—is no less requisite now that the work has sw to such vast dimensions, has impressed into its service so many auxiliary forces, and is moving on with such prodigious momentum. The God of missions accepts no man in this cause, who is not inspired by gratitude for the love of Christ. The money and the influence we offer in his service, he may use for his own gracious purposes; but we ourselves will not be accepted, unless prompted thereto by the same high consideration that constrained the first missionaries. Natural philanthropy may kindle up a feeble and transient blaze of compassion for heathen wretchedness; but Christ's love for lost souls no man may feel, but by the Holy Ghost. Flesh and blood never reveal that to us: it can only come by an illumination from on high. It is a fruit of renewing grace—it is a peculiar and essential element of experimental Christianity. Hence its power with God; hence its depth of feeling, the tenacity of its hold, and the energy of its operation. Nor has the experience of eighteen centuries taken any thing from the original freshness, and the sweet surprise with which the convert of our time makes his first discovery of Christ's love. Not more suddenly did it flash as a strange light from heaven on the astonished Apostles, than it breaks to-day on the quickened soul in the moment of its spiritual baptism. Nor will the eyes once opened to the glory of that sight, ever wholly lose the vision. Thenceforth a new life will breathe, a new fire will burn, a new power will work in the soul. It is a principle of unequaled moral leverage, lifting the Christian into a purer atmosphere, introducing him to a more exquisite experience, and putting him upon a loftier course of action than he had ever deemed possible. No other motive can impart such a grateful sense of freedom, and generous enthusiasm, — can stimulate to such noble endeavors, and give such support under hardship and peril. If this fails, every thing will fail. Should the time ever come when the love of Christ shall cease to be the animating principle, the main impulse of the missionary enterprise, then the work of missions will itself die out. Organizations may survive, but only to show that vitality is extinct. The usual movements may be gone through with, but without spirit, force, or effect. Annual meetings may be held, but to glorify man rather than God. Christ will not be there; and the love of souls love of the heathen—will give place to the love of this world.

I have exhibited some of the great motives which upeople of God to an energetic prosecution of the work sions;—the perishing state of the heathen; the common Christ that the gospel shall be preached to them; and the straining power of his own love for sinners. To what tical results, let me now ask, in conclusion, should we by these weighty considerations? What specific forms of do they press upon us, as the imperative duty of the time?

The first and most important duty suggested by the for arguments, is the entire consecration of ourselves to the Jesus.

Consecration is the simple and legitimate consequent real discovery of Christ's love. It results from no selfi culation—no cold, iron chain of logic—no frothy rhe no shallow, transient impulse—no vapid sentimentalism artificial lashing up of the soul to feeling. It is pure effect of faith's direct look at the Lamb of God. glauce at that sacrifice of love, and the soul takes fire. may be no conscious process of argument, yet argumen is, the most potent. The philosophy is unperceived, yet and irresistible. It is the philosophy of the heart. result of that swift "chemistry of thought" which, unde conditions, spontaneously combines in results as exqui they are surprising. Ask me not to demonstrate it by process. If you need an elaborate argument to persua to this consecration; if a simple look at the cross, and a who hung there,—at the love which triumphed there, the redemption which was wrought out there, — does itself reveal to you the secret attraction of that great r of hearts, then, alas, how far do you stand from that g centre of loyalty and love!

Calvary, then, is the place for reconsecration. It is when

ing around the cross of Christ,—with its atoning blood sprinkled on our consciences; with its mingled glories of justice and mercy streaming over us; with its flood of love bathing our souls, and its touching memories subduing our hearts,—that we may most fitly renew our oath of allegiance to the Head of the This self-consecration is indeed the noblest and most needed offering we can present to the cause of missions. great want of that cause at the present moment is an increase of piety in the churches. There is, indeed, a pressing demand for more money, and more missionaries; but the most urgent necessity of all is a larger measure of the spirit of Christ in the members of his body. However godly, or faithful, the laborers on mission ground, it is impossible but that their success should be affected by the state of the spiritual atmosphere among ourselves. As the head and pressure at the reservoir, determines the elevation to which the water may be thrown from the pipes in the distant city, so the degree of piety in the constituent churches must exert an influence, for good or evil, on the missions supported. Not to speak of the likelihood that the men who go out from year to year will share the general tone and spirit of the community which sends them, — there is the powerful influence of prayer, by which Christians at home may mightily co-operate with the workmen abroad. And how efficiently may the earnest intercessions of a godly people be followed up by the silent argument of a holy life, and of a tender yearning of soul over the mission field. An habitual and deep-toned godliness pervading the churches, would react on our missionary operations with overwhelming effect. Gifts bestowed, would be consecrated by a simplicity of faith, enriched by a wealth of love, and winged to their designation by a power of prayer, which would tell in glorious results on the hearts of the heathen. Alas, how far do we fall short of this desirable condition! The type of piety, on the breath of which this Board rose into existence, is certainly undergoing serious modifications, and who will say, for the better? Who does not feel that the glory of that light is fading, — that the power of that early faith and love is wanting? Who does not acknowledge that the grand necessity of the church in these

days is a new baptism of the Holy Ghost? What we r an unction from on high, that shall lift our actual life full level of our principles and professions; — nay, that raise us into the atmosphere of the cross; that shall every Christian a witness and a missionary for Jesus, wh his sphere; — willing to perform any service, to labor place, and encounter any hardship, suffering or peril, call, and for the sake of his Master. He who has this s a missionary of the cross, whether he exercise his m among the savages of Africa, or the churches of this f land. It is a common, but a great mistake, as it is evil, to regard the spirit of missions as a peculiar k Christianity, not to be expected, perhaps not require Christians generally. So far from being something supe to, or different from, what is usually understood as the Ch spirit, it is precisely the same thing. The true spirit d sions is, simply and emphatically, the spirit of Christ. love for the perishing souls of men — such love as pron personal effort and sacrifice in their behalf. It is not preon locality or condition at all; it is compassion for lost wherever found. There may be just as much of a miss spirit in laboring to save souls in Christian as in heathen Indeed, to be a Christian at all, one must have someth the missionary spirit. No pity for the souls of the h argues no pity for any man's soul. It is a contradiction in for a man claiming to be a disciple of Christ to excuse I from service among the heathen, on the ground that he had the spirit of missions. It is tantamount to a con that he has no sympathy with the Great Missionary him no part or lot in his salvation. Away with such unv fatal misconceptions of Christianity! Suppose, in our army of patriotic volunteers, a part should beg to be e from marching to the front, and encountering the hardships and perils of active hostilities, on the groun they never had a patriotic spirit! Never had a p spirit! Then why did you enlist? What business has in the army? You, a soldier, and not ready to go, word of command, wherever your country sends you!

what, think you, will our great Captain say to those who claim to be soldiers of the cross, and yet shrink from toil and danger because they lack the missionary or Christian spirit? It is time we were done with such holiday soldiering as this. Let us at least be consistent; and either renounce all pretensions to a calling for which we acknowledge our unfitness, or else manfully accept the high responsibilities we have assumed, come squarely up to the spirit of the position, and courageously undertake the duties it involves. If we are what we profess to be, we have enlisted, not for the home guard, nor for camp duty, but to go wherever we are ordered, to do whatever we are required. Be the field near at hand or far away; be the service easy or hard, safe or dangerous; we must hold ourselves ready to obey the will of our Master. A thorough consecration makes no reserves, stipulates no conditions, and asks no privilege, except that of being permitted to serve and suffer for the Lord Jesus, wherever and however he may appoint.

The next duty connected with our subject, is that of Christian liberality in the supply of funds for the prosecution of our work.

This is closely connected with the matter of consecration. For when a man gives himself to Christ, does he not give his property also? Can he give the greater, and not the less? The love which can bestow so precious a gift as the heart's deepest affection, could not at the same time tolerate any reserves in regard to things of inferior value. The consecration that does not embrace every thing, is essentially defective. Our charities should be conducted on the principle that self-denial is an essential element of personal sanctification. Almsgiving is enjoined in Scripture, quite as much for the spiritual benefit of the donor, as for the temporal relief of the recipient. It is prescribed as a means of grace, because it exercises both our benevolence and our self-denial. And the more we deny ourselves for Christ's sake, provided we are sincere and cheerful in it, the richer will be the blessing on our own souls. It is a great mistake, therefore, to give to benevolent objects, only what we can easily spare, and never know it. Even if that reaches the wants of the destitute, it does not reach our own case. Such a rule of charity indicates excessive self-indulgence,—a surfeit of wo good, symptomatic of spiritual apoplexy. The case is all ing, and demands a bold and resolute effort at depletion. lancet must be applied freely and without delay. Let charities be at once doubled, quadrupled, tenfolded. Let give that which we shall miss when it is gone, in some sished, but now restrained indulgence. Let us make some a and costly sacrifice, that shall put our love to the proof. us apply an intrepid surgery to the spirit that would it wealth on earth, lest it impoverish our souls, and prove a reversion in the world to come.

It is no part of my purpose to determine the delicate que as to personal and family expenditures. Nor is it needful the principle of supreme love has passed over from se Christ, this question can, and will, be easily settled by individual. If self reigns, we shall be concerned to know much we can do for our own temporal interest, and how will answer for Christ. If Jesus reigns in our hearts, we only care to ask how little will serve for ourselves, and much can be spared for our Master. Place the question up the burning focus of supreme love to the Redeemer, and ligatures with which selfishness has bound up the heart will consumed, and leave the soul to the generous impulses of C tian gratitude. To a man whose breast dilates with such and blissful emotions, what are the pleasures, the elegant the glories of wealth, but

"Snow that falls upon a river,
A moment white, then gone forever."

Instead of using his wealth to pamper the lusts of the fine will account it his honor and happiness to use it for glory of God in the conversion of sinners. Alas, how efter these poor vanities with which men regale the passing morbalanced,—in the souls of lost heathen,—by the weight eternal woe! O, could that professed Christian, who laving upon his princely establishment, and his habitual luxuries uncounted and ungrudged expenditure, while he doles with apparent reluctance, a few scores, or at most, a few

dreds of dollars for the salvation of the world, have his eyes opened to the true relations of things,—could he look upon his possessions in the light of eternal realities, and with a vision quickened, like that of Elisha's servant,—he would see them spotted with the blood of souls. The guilty proof of his neglect of lost immortals, would cry out against him from all his beautiful things.

It is a fearful thought, that property, which God intended for his own glory, will be avenged on those who have compelled it to serve their selfish lusts. Every dollar thus perverted will become a swift witness before God, of all the base uses to which it has been degraded. Alas, how hard are some men toiling to accumulate the testimony which is to strike them dumb with guilt in the day of judgment! Be it our care to make friends of this mammon, by a faithful consecration of it to the cause of Christ, so that in Jesus' name, it may plead for us before the throne, in many an act of faith, in many a deed of kindness, in many a soul saved, in many an idolater brought out of darkness into marvelous light.

Finally, all our gifts and consecrations to the cause of missions will be in vain, unless God makes them effectual by the almighty co-operation of the Holy Spirit. This work began with a dispensation of the Spirit. At that first missionary meeting, already referred to, Jesus breathed on his assembled disciples, and said, "Receive ye the Holy Ghost." On the very day they commenced their ministry, a still more affluent outpouring of the Spirit fell upon them, like a mighty, rushing wind, with cloven tongues of fire. From that day to this, the work has prospered only as the same omnipotent agency has attended the labors of the church. If that is withdrawn, the missions languish and die. It is the great rain of God's strength, without which all spiritual vegetation ceases.

But this indispensable blessing is usually bestowed only in answer to prayer. The Apostles were praying and waiting for it when it descended on the day of Pentecost. When Christians feel the chill and darkness caused by the partial suspension of the Spirit's influence, and begin to sigh and yearn after him,

lifting up penitent hands in earnest prayer, for his return, the time of visitation draws nigh. Just here, then, special and most important duty. The American Boa Missions was prayed into existence, by Judson and Hall, and Newell, and other devoted spirits, whose hearts the had touched. It has been borne up, ever since, on the t of prayer. Prayer has planted every mission, and wr into the kingdom every heathen convert. Let us not dre success without prayer. If deserted monthly concerts in that the churches are growing weary of intercession, the will surely be seen in some new check of the missionary and in some deeper decline of piety at home. What nee more than this decay of prayer, to account for the reli declension which now afflicts the land? Why else this tion of revivals — this falling off of religious activities lull of the breeze that kept every thing astir—this spiritus guor and stagnation? Yet it is not, we trust, an absolute final departure. The Holy Spirit hovers near, and prayer call him forth again, to breathe fresh vitality into this sce religious inaction. This moral torpor by no means forbid hope of revival. Such moments have we seen in nature, motion sleeps, and life itself holds its breath. You stand the hill-top on a summer's day. It is an hour of calm re the elements are still; each leaf motionless; smokes ris pendicularly; the sail drops idly against the mast; the becalmed waits for the propelling force; clouds rest on beds of ether, solid and immovable as castles of marb mountains of snow; and the "mute, still air" lays upo earth like

#### "Music slumbering on her instrument."

Presently, you perceive a change in the outline of you need castle. Its turrets and towers begin to dissolve; the mou are flowing down, and the whole vast pile is on the need like some immense fleet, it has weighed anchor, and is so over the etherial ocean. You drop your eye to earth observe that the smokes are deflected now, and swayed same direction as the moving cloud; the tree-tops, too,

motion; every leaf is lifted, and pointed in the direction of the flying vapor. The ripe fields of grass and grain are roughened into rolling waves. And commerce, rousing from her temporary sleep, lifts up her glad pennons, shakes out her idle canvas, and, ploughing her way through the deep, soon whitens the sea with her wings, and hastens to enrich all lands with her treasures.

What the wind is to this scene of joyous life and activity, the breath of the Holy Spirit will be to the church and the world, when he visits them with his reviving grace. Waited for, longed for, prayed for, by devout souls, he at length moves on the face of the great deep, and awakes life from apparent death. Wherever his influence passes over a community, it gives a common impulse to all hearts that feel it. It turns every quickened soul towards God, as the breeze points every leaf of the forest in one direction. It sweeps over states and nations, and whatsoever it touches, springs into life. It leaves the impress of holiness on every heart, and in every home it visits. Following the track of its progress over the earth and through the ages, a spirit of praise and thanksgiving rises to God with the choral grandeur of the great Reformation; it ascends from beneath the majestic arches and fretted vaults of old cathedrals, from within the walls of humble conventicles, and from under the roofs of private dwellings; it reverberates from the rocks of Switzerland, from the glens and caves of Scotland, and from the wilds of America. And as the sublime movement rolls on, the same sweet song comes up from heathen lands, from the homes of idolaters, from amid scenes dark with the blood of human sacrifices,—until at last the whole world is vocal with its resounding echoes.

Why should it be thought a thing incredible that God should do this? Is it more than he has promised? Is it more than he is able to perform? Is it more than he will certainly do, at some future period? Has not his Spirit often given assurance both of his power and of his purpose to fill the whole earth with the knowledge of the Lord? And at this present crisis,—by these rough and stormy winds, tearing up old institutions of oppression and cruelty, driving the

ploughshare of his judgments under the roots of ancien mighty wrongs which obstruct the progress of his cours shaking the nations of the earth,—does he not indicate the Desire of all flesh is coming, to make "new heavens and earth wherein dwelleth righteousness"? May we not a this tremendous overturning, as one of those grand steps in historic march of divine Providence, which signalize great of religious advancement? The contrast between our peaceful work of love and the present scene of civil windeed painfully impressive; but it were disregardin most instructive lessons of history, to deny that, bloody is, this conflict may be working out results of happy on the kingdom of Christ in general, and to the cause of min paritcular.

Yes, our work shall yet be accomplished! The cause triumph! The kingdom of Christ shall overspread the "He shall see of the travail of his soul, and be satisfied." are toiling for no uncertain end. "He that goeth forth and eth, bearing precious seed, shall doubtless come again rejobringing his sheaves with him." It is the faithful labore will shout the harvest home. His will be the crowning that hour, when the ransomed of the Lord shall come countless millions,—from Greenland and China, from and Africa, and the far-distant islands of the sea,—washed blood of the Lamb, radiant with the beauty of holine receive their immortal crowns. And as they "pass the glory's morning gate," the whole host of the redeemed hail the returning conquerors in the rapturous strains of victor's song,—

"The soft peace-march, beating, Home, brothers, Home"!

And welcoming angels respond,—

"Home, brothers, Home"!





## REV. DR. CONDIT'S SERMON

REFORE THE

# American Board of Commissioners for Foreign Missions,

PREACHED AT WORCESTER, MASS.

OCTOBER 4, 1864.







Missionary Enterprise a True Development of the Life of the Church.

5)

A

## SERMON,

BEFORE THE

## IERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING IN WORCESTER, MASS.

OCTOBER 4, 1864.

BY

JONATHAN B. CONDIT, D. D.

Professor of Sacred Rhetoric and Pastoral Theology, in Auburn Theological Seminary.

## BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.

1864.

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

WORCESTER, MASS., OCTOBER, 1864.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Condit, for his Sermon preached on Tuesday evening, and that he be requested to furnish a copy for publication.

Attest,

SAMUEL M. WORCESTER, Rec. Secretary.

## SERMON.

#### PHILIPPIANS 11. 15, 16.

AMONG WHOM YE SHINE AS LIGHTS IN THE WORLD; HOLDING PO

THE responsibility of this hour is of no ordina kind. The cause of missions in its eventful histo in its wide reach—looking to the restoration of world to the allegiance of Christ, in its pres posture, necessitous yet hopeful, makes a dema on him who pleads it, in view of which he m well tremble. What words shall he speak, so the something may be added to the power of the chur in this work of love? His duty is plain. take his position on the foundation which Chi has laid, and exalt the unchanging principles of Then under the blended light of pro kingdom. dence and promise, let him shape his plea in h mony with the process by which God is worki for the conversion of the world. The text will an appropriate guide to such a plea. whom ye shine as lights in the world; holding for the word of life."

Light and darkness represent two opposite sta in which men are found. One is known by intellectual and moral elevation; the other by its prevalent ignorance and corruption. Christ is the source of light. "In him was life, and the life was the light of men." From the era of its rising to the present time, it has been struggling with the darkness. "It shineth in darkness, but the darkness comprehendeth it not." As the struggle goes on, the lines which bound it are pierced here and there by its rays—the presage of a fuller shining. Indeed it has already "touched and glanced" on many lands not long since wrapped in darkness; and faith anticipates the day when it shall become an all-pervading radiance.

The provision for extending this light is a beautiful example of divine wisdom. In one form of it, it depends on the principle of reflection. Character, moulded by Christianity, embodies its lessons and virtues, and becomes a living expression of the truth. It is a source of light all around; in its full power "like the disk of the sun sending out a ray of light from every point in its surface." Another method is by the inculcation of truth, to show unto men the way of salvation. In both modes, the experience of the power of the word is an essential condition, and will be a guide to us in this attempt to unfold the true philosophy of the missionary enterprise. They, to whom the light has come with a saving influence, are not only invested with the commission, but with the spiritual endowment, for spreading it over the whole earth. The truth, therefore, to which I ask your attention is this,—

The missionary enterprise is a true development of life of the church.

False views are often entertained of the relation this work to the church. Some regard it as a neme which has its origin, like that of many orldly enterprises, in the invention of ambitious ands; sustained by a passion for achievement, it therefore destined to a short existence. Others at it as the fruit of an enthusiasm, in which ere is no fair estimate of the power of Christianity, of the power of the church to spread it; and have no intelligent principle as its basis: a scheme pended to the church, so morally significant as a time to arrest attention; but economically sound, and hence must ere long be a failure.

A system of effort for the renovation of the world st stand or fall by this test—Has it a foundation that which is true, effective, and permanent? Is the result of deep spiritual convictions? inner spring that can originate and sustain a ady movement against the powers of darkness? fe in the church seeks a development. This is e of all life. The nature of the life determines form of its development. There is the never using process in nature, from the germ to the tely tree, with its growing stock and branches. fe in man is the spring of growth and varied ivity. A nation's life is manifested under the eration of some one or more grand principles. may give the supremacy to a single principle. is determines the form of its institutions, the ciency and direction of its forces. It exemplifies this principle to all the world. According to its resources, and the devotion with which this idea is cherished, it is executing a mission to spread it among other nations. Its code defines it; its diplomacy is based on it; its flag is a symbol of it; its whole economy is its out-growth.

The life of the church is spiritual. The church is not a device of human policy; nor the product of circumstances in a given age. Neither is it a mere corporation, with its constitution, by-laws, and varied machinery, to perpetuate a privileged rank in its membership, and issue edicts against error and sin. It has its organization, its forms of worship, and modes of action; but it is a divine creation, deriving its life from God, and living on, because it is imbued with his life-giving Spirit. The development of its life is not a contest for supremacy in ecclesiastical power; nor a splendid frame-work of offices and titled dignities, guarding the sacred enclosure. Neither is it simply a zeal and courage in the maintenance of theological dogmas. As the spiritual body of Christ, it has holy principles, sympathies and aims, which exalt it as a great moral power, with a mission of mercy to the race. This its character indicates its true development in the missionary enterprise. This will appear as we consider some of the essential elements of a spiritual, living church.

I. The life of the church has its foundation in faith, or a deep, spiritual conviction of truth. Philosophy speaks of a "connection between the various forces of nature," suggesting that they have a "com-

mon root, or that they form a circle whose links are connected." We note a corresponding fact in the spiritual forces of the church. They have a common root in its inner life. They come forth in intimate union, and combine their strength in every department of service. In this circle of spiritual forces faith is the primary one, because it is the instrument of the interior working of truth, by which it becomes spirit and life. It appropriates the provisions of atoning mercy, and secures the needed culture for all the graces.

Christianity is directly connected with piety by its doctrines. Truth is called the "word of life" in the text, not merely because it reveals a life to come, but because it is the means used by the Spirit in the production of spiritual life. It pervades all genuine, Christian experience, and is ever a source of growth in holiness. It is not merely a creed, embalmed as a venerated symbol, to be handed down through successive generations—a monument in the history of religious opinions; but an inworking force through all the powers and affections. There must be more than an intellectual conviction Spiritual life begins when the heart is opened to the entrance of the word, so that it penetrates with light and energy. Here we have the primary, impelling force to the dissemination of truth. losophy and the Bible agree on this point. The language of an eminent philosopher is, "If a man makes a mental advance, some mental discovery. . . what is the desire that takes possession of him at the very moment he makes it? It is the desire to

promulgate his sentiment to the exterior world—to publish and realize his thought. When a man acquires a new truth, has acquired a new gift, immediately there becomes joined to this acquirement the notion of a mission." The Bible says, as the language of Christian experience, "We believe and therefore speak"—'we cannot suppress the truth which faith has accepted. Having this new discovery of the beauty and excellence of divine realities, we desire in every possible way to make them known to all people.'

Great power is vested in the truths of the Gospel; as they unfold the character and government of God; the glory of the Redeemer and his work of mercy for our lost race; and the character and condition of man, by nature a child of wrath, with no hope of restoration to holiness and bliss, but through the atonement of Christ. We may set our seal to them in a public confession; analyze and defend them with dialectic skill; and they may have no more effect upon us than the common places of any familiar science. But they cannot be inwrought in the man by the power of the Holy Spirit, and be powerless. Can the soul come into fellowship with these divine thoughts in all their celestial power and heat, given to guide us to heaven, without being aroused to publish them in the hearing of all men? Can they who have made such spiritual discoveries as faith imparts, and who, after the test of a blessed experiment, can say, 'We know whom we have believed,' have no care to put the world in possession of such knowledge? If the

philosopher, who has found a theory in sciend which overthrows a prevalent error, hastens to t work of convincing the world of the truth of not less urgent will be the experience of the pow of divine truth to lift others into the light of An eminent Christian scholar, tracing the histo of doctrine in successive periods of the church, h recently said, "The scientific expansion of a sing doctrine results in the formation of a particular ty of morality or piety; which again shows itself active missionary enterprises, and the spread Christianity through great masses of heathen pop lation." What then must be the effect, when a • these great truths of the Gospel dwell in the ve heart of the church, the spring of its joy ar strength? When Luther received the doctrine justification by faith, it became the master of h heart and all his powers, chartering them for the work of propagating the truth through all German There is nothing mysterious in the fact, that t disciple of mere natural religion has no care to d turb Pagan mind in its moral death; that he h no longing of soul, no spirit of self-sacrifice promp ing him to go forth on a mission. But faith et bodies in the believer's life truths of such impo and value, that the heart is deeply moved towa such an engagement. As it is a realization of the in respect to man's eternal destiny, what can su press its tendency as a living force within, to gi them extension?

Faith acts too in the light of the promise th "the earth shall be full of the knowledge of t

Lord." Accepting the promise as that which cannot fail, it expands to the compass of the promised achievement. This is no romantic idea of a golden era in the future, luring men by baseless visions to a certain disappointment. Faith rests on the unchangeable word of Jehovah, who has authority and power to subject all agencies to his service. The desire for the propagation of the word is not left to fall back on itself because there is no answer to the question, How can it be done? Faith gives the answer. Directing the soul to God as the author of its own light and peace, it associates every conquest of truth with his power and faithfulness. It receives the announcement that this world shall be . converted to righteousness, not as a possibility, not as an event subject to circumstances which often cause a failure in human projects, but as a glorious certainty; keeping before the heart, especially in every adverse hour, the promise of the Master, "And, lo, I am with you alway, even to the end of the world." Paul appreciated this development of faith in the direction of missionary effort, when he said to the church in Corinth, "Having hope when your faith is increased, that we shall be enlarged by you, according to our rule abundantly, to preach the Gospel in the regions beyond you."

This then is the power of a deep spiritual conviction of truth. And when men in darkness are now crying, Who will give us light? Where is the tablet from heaven, on which we can read the lessons of truth adapted to the immortal spirit? Will not the faith of the church spring with augmented energy

embrace the auspicious moment? Surely those o hear this voice, having proved the efficacy of th, will be prompted to go forth, announcing to the nighted multitude, 'We have found him of whom sees in the law, and the prophets did write, Jesus Nazareth. Come and see. Come and read the es of mercy, written by the finger of God. Look for the day-star has risen in the heavens. Listen, a voice comes from the excellent glory, This is beloved Son, in whom I am well pleased; hear him.'

II. The sympathy of the church with Christ in purpose of his life and death, has its direct deopment in the work of extending the Gospel. the life of the church has its origin and support him, there is implied an intimate union with n. It is such a union that he comes into sympawith his people; manifesting it in kind watch-, effectual protection, and holy intercession. ey also come into sympathy with him, adopt his ise, and respond in the heart's deepest voice to language of his heart. As each can say, "I am cified with Christ; nevertheless, I live; yet not but Christ liveth in me;" so he becomes identifiwith the work of him whose great purpose was seek and to save that which was lost. By the y law of the new life, this sympathetic element st have expression in the pursuit of the object which the Saviour consecrated himself. Believers st determine its claims upon them, according to position to which he exalted it, by the costliest rifice infinite love could make. They cannot

live in intimate fellowship with him, and fail to catch the fire of his heart. As they see him filled with his high purpose, and pressing on to its accomplishment amid determined opposition; and then hear his memorable words, 'And I, if I be lifted up on the cross, will draw all men unto me;' can they help coming with "hearts warm from the cross," into the work of bringing all men under its attractions?

Let not this sympathy be regarded as a mere emotion, and not an element of character. It has the force and permanence of a principle. If it imparts tenderness to the spirit, so also courage and decision. The gentleness which it begets is a reflection of the spirit of the Lamb of God, which blends with, and gives dignity and charm to the earnest purpose—" I must work the works of him that sent me while it is day." While Paul is passing his imprisonment at Rome, waiting the decision of his destiny for life or death, he sends his sympathizing words to his former flock at Philippi—all self-forgetful, with no defiant spirit towards his enemies, with no complaining appeal to his friends. But at the same moment, with his heart leaning on the bosom of his Lord, his sympathy with him flows out in the calm, majestic purpose of one whose "taste it was, to believe, to suffer, and to love,"— "For me to live is Christ,"—'I have nothing to recall of past devotion to him. If I live, it shall be to exemplify his spirit, and spread abroad the knowledge of his name. I am bound in my life's best energies, and to my latest breath, to the object his life.' When the modern missionary says, templating a violent death at the hands of his emies, 'My life is given to Christ; he will take e of it, if it is his will that I live; I am set here work, and, if need be, to die for him; 'we find spring of such heroism in this warm sympathy ch Christ. Indeed you cannot separate it from hopes and obligations of believers. We have ced its root in the gracious life within. It grows der the culture of the Spirit, and adds strength the bond which unites the soul with Christ. It on this as a principle of action Gospel arguments duty and sacrifice fix their grasp. It is an evering power, forming the character after Christ as model. When he said, "My meat is to do the I of him that sent me and to finish his work," declared the fixed purpose of his life. It awaked ch every morning light; each day teemed with ne new manifestation of his heart of love. It e him onward till the last blow was struck, ich was needful to turn out the invasion of sin, l restore this world to the service of its Maker. is was the mind of Christ. Sympathy with him the mind of the man; not a temporary emotion be started into being at every new phase of the cessities of the world. It underlies that career consecrated living, in which the object of the viour's heart is embraced in its commanding itude and claims.

III. Another element of the life of the church ich gives the same direction to its efforts, is love man. This is inseparable from sympathy with

Faith and love are also combined in the union of believers to him. If one is the instrument that forms it, the other seals and binds it. If faith accepts the privilege, it works by love to manifest the union when formed; not only love to Christ, but also to man for whom he died. Love to man has indeed a foundation in what he is, and in the relation of one to another. He possesses marks wherever you meet him, which assure you that he is your brother. He has an intelligent spirit, giving out a spark, when you touch it with truth, which indicates its alliance with immortality. He has hopes and fears and cravings like your own. The millions without the Gospel, bowing down to their "gods many," are your brethren. But looking at man in the light of Jesus' love to him, and in sympathy with his manifestation of it, love assumes a new tone and vigor. You have pondered such questions as these—What does the law of love to a brother enjoin us to do for him? Have we that which will make these dead men live again? Have we that which will restore their debased natures, so that they shall shine in the likeness of God? Go, sit beneath the cross, and let the heart kindle under its power; and you will give a right practical answer to these questions. It will put every sinner of the race in the position of one who has a common right with you to the blessings of the Gospel. It will show that the mercy seat where you go for pardon was built for him as well as for you; and that the atonement of Christ is ample for all, in all their guilt. The cross not only reveals the depth and corruption of the sepulchre in which men buried, but also the possibility of a resurrection moral beauty and happiness. It defines the way which we may pour light into their dark hear make them awake from their spiritual death, throff their grave-clothes, and put on the vestments purity and love.

Here is light concerning man in his ruin, the method of his deliverance, which no Grec sage, no Confucius, nor "Doctors reason" have furnished—the source and nourish of that love which is another name for the relig of the Bible. It has no true definition in other professed system of truth. It has had lodgment in human hearts under the teachings human wisdom. Here it is, at once the child the cross, and the inspiration of the infinite he When the missionary stands the representative this principle amid the narrow, selfish systems religion which cover the heathen world, it is this he is a mystery to their disciples. wonder is it, that at first they count him a self schemer? That they suspect him of conceal some mercenary design under a profession of l to their souls? And I may add, what wonder is that, at length, the power with which this l invests him, is the means of opening their her to his message? What more reasonable interp tation of such a mission to save them, than t the religion he brings to them is divine? message itself—the reasonings, the appeals, tone and tear, with which he enforces it, all

speak the origin of that love in him who first exemplified it in a mission from heaven to save sinners.

The work of evangelizing the world by the system of Christian missions, carries with it its own explanation. It is the love of Christ to man, reproducing itself in his followers. It is in every converted soul a power for the conversion of other souls. When you say, that the law of love to man is founded in my constitution, I respond to it. But expound it as the Saviour breathed it; stamp it with the signet of his heart; publish it, not only arrayed in the majesty of Sinai, but also in the glories of Calvary; it comes with an incomparably stronger force. Love then becomes the passion of a heart enlarged to embrace a world. It kindles an energy that breaks down the wall of selfishness, that cannot be baffled by the forces of evil, nor discouraged before any degree of corruption and misery. It seeks to get the ear of every wanderer from God, and tell him of the way to eternal life. It craves the privilege of going into every jungle, of traversing every mountain and valley, where man in his wretchedness dwells, to minister to his soul the balm of the Gospel. It longs to stop before every altar of heathenism, where deluded worshippers are offering their sacrifices, and point them to the one great sacrifice for sin, saying, "Behold the Lamb of God, which taketh away the sin of the world." It would make the circuit of the globe, spreading the knowledge of Jesus "wide as sunshine."

IV. But with this faith in God, sympathy with Christ, and love to man, is combined a desire for the glory of God, as a principle of church-life. God established and has preserved the church for his own glory. When his Son came 'down to redeem the world, angels ushered in his coming with the ascription, Glory to God in the highest. When he was about to leave the world, he said, "Father, I have glorified thee on the earth." Then he identified his followers with this end. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." 'Ye have received the truths of my Gospel; they have become to you the elements of a new life; now manifest that inward power to the glory of its divine Author.' "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." They come under the power of this principle of action. The grace that made them new creatures, gives this direction to their spiritual activity. Their first act of self-consecration is a declaration of this desire—let God be glorified. Such a desire, united with a sense of obligation, never dies, but grows with every new discovery of the riches of Christ. As the new life becomes deeper and stronger, the tide of gratitude rises, bearing the soul upward in an ever-increasing devotion to the honor of God.

This principle has its fit expression in the work of missions. This appears in view of the origin of the enterprise. God's hand was in it at the beginning. Some have seen in it so much of

human wisdom and calculation, that they have forgotten it was no device of man. Its charter came from the lips of Christ just before he left the world. The first action under that charter had the broad seal of his authority and power. It was the unfolding of spiritual life under the striking manifestations of his providence and spirit. In respect to the origin of missions in this land, we may challenge the world to give any other explanation of it than this—it was the result of a direct and wonderful movement of God. In it was heard his "still small voice." It was no conventional plan to match the powers of evil. It was no scheme of youthful ambition to get a name. No messengers came from the heathen world with a warm appeal to Christian sensibility. There was no assurance of an open door to the Gentiles. What then was the spring of that movement? There was a waking up of spiritual life in a few faithful servants of Christ, under a special, divine influence—a development of faith, Christlike sympathy and love, which demanded the consecration of themselves to the missionary work. The hand of God was there. When he touched the hearts of those noble men, they rose to a position of faith and hope, to a sublimity of purpose, far in advance of the church. Thence a power went forth, which has been steadily spreading till the present moment. As we now turn the eye back to the scene of its remarkable beginning, more than half a century ago, is not every heart ready to ascribe the glory to God!

The relation of the enterprise to this end appears o in the fact, that God is the source of power its execution. A master-spirit may infuse into it inventive skill, and the energy of an indomitable rpose, which will command admiration; but ed gives it success and thus connects it with his n glory. What has been the import of all the desches that have come to us, reporting the triumphs truth by our missionary forces? What is the ce of that "nation born in a day" in the Sandch Islands, coming to us from its churches, ools, and household altars? What is the testiny of the infant churches in Turkey and Ceylon? that which reaches us so often in gladdening es from revival scenes in the Nestorian mission? ould I ask a representative from some mission d, now with us, he would stand up and cry, Not by might, nor by power, but by my Spirit, th the Lord of Hosts." This truth which shines t amid Apostolic successes, is prolonged in the nievements of the Reformation, and in the vicies of the Gospel to-day. You see the church battle, then rejoicing in victory; in darkness, n emerging into light; moving on with an ininguishable life; kings coming to its fold, and gdoms regenerated; but at each successive step are prepared to join in the doxology, "Not to us, O Lord, not unto us, but unto thy name, e glory, for thy mercy and thy truth's sake." At length, in the universal extension of the spel, the church will have its complete developnt; and every part of the work done will reflect

the glory of God. The church will be made up of a redeemed multitude which no man can number, of all nations, and kindreds, and people and They will gather in throngs from China. India will add her long procession. From the land of the patriarchs and prophets accessions will be made to the vast company. The children of Africa will come in redeemed from their bondage, and made free in Christ. The dwellers on every continent and island will swell the host, to meet the Lord, when he comes to be glorified in his saints and to be admired in all them that believe. They will stand clothed in white robes, each having a harp and a song. As they look at the wrath they merited, and the grace that rescued them; at what they were, and at what they now are; wearing the seal of a gracious adoption; heirs of a kingdom prepared for them; they will sing with one voice— "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." This is the end of the perfectly developed life of the church. "When the Lord shall build up Zion, he shall appear in his glory." In Christ, all the building fitly framed together, has grown to a holy temple in the Lord. Glorious temple of Zion! An eternal monument of grace to the honor of God! In every one of its "lively stones" his image shines; and the blended radiance of every part is the manifested glory of the This is the consummation to which the power of the church in the missionary enterprise is directed.

Is it said that the voice of history is not in harmony with the truth which I have aimed to establish? Though the energy of a living church has not always been put forth in missionary effort, it is not difficult to trace the influences that have prevented it. Some may suggest an explanation derived from the process of nature. As the life of the tree in winter is not discernible in the blossom and the fruit, so spiritual life in God's people must have its winter season, when its ordinary fruits are not brought forth. We do not recognize any such established law in the kingdom of grace. The primitive development of the church was, in an eminent degree, of the missionary type. The early disciples, if not at first appreciating the diffusive spirit of the Gospel, soon accepted the token from heaven to give it extension. But the life of the church was ere long impaired by the prevalence of an unholy ambition and a worldly policy. Formalism took the place of spiritual devotion. The awakenings of the Reformation were marked by the outflowing of sympathy with the cause of Christ. But the reasons are obvious to all why no system of effort was adopted for the extension of truth to other lands. The spirit of the Reformation, if it had not been perverted, would have led forth an emancipated church to teach the nations. But the direction given to the learning and energy of the age, by some controlling minds, checked that development which the springing life of the church indicated. A missionary zeal was not characteristic of the piety of the seventeenth century

in England. Extension beyond its own sphere was not a quality of the sanctified intellect of that period, distinguished as it was for effort and sacrifices in behalf of the truth. The consciences of good men were educated in another direction. They believed they were doing the work of their generation in contending for the faith. While we acknowledge the value of their labors, we cannot fail to see that the secular and ecclesiastical influences of the age prevented the wealth of intellectual and moral power vested in it, from being consecrated to the work of evangelizing the nations. Richard Baxter, almost if not quite alone, among ruling minds of the time, looked out with a sympathizing heart over a benighted world. We are not surprised that this holy man, who wrought with burning zeal for the salvation of men around him, had such sympathy with the condition of the heathen. world, and a longing heart to do something to save it. We are not surprised, that as he stood among two thousand ministers ejected from their pulpits by the arm of power, he saw little to regret if they could but go forth, a missionary band, to preach the Gospel to "Tartars, Turks, and heathers." Let God be praised that he has put the church in this land in such a posture, and under such a ministration of the Spirit, that its life may have its true development in the spread of the truth. It is not ours to question the ways of God in the trust assigned to good men at different periods. But it becomes us to accept the spiritual emancipation which he has wrought for us; opening to us the wide field of

the world, and enlarging the faith of many to go up and take possession of it for Christ. It now shines out, as at "the beginning of the Gospel," that the life of the church demands the form of aggressive action, instead of that which is chiefly self-protective. Not merely the erection of defences to resist attack; aiming at little more than to preserve the order and prestige of the church. Not the forces of the church in an encampment, answering at roll-call for an occasional drill; most of the time with armor off, satisfied with a secure resting place; but enlisted and organized for one long campaign; pushing out on every side to make conquests for Christ, and binding conquered foes to his standard.

We are now prepared to see the value of God's discipline of his church, as adapted to develop its life in the missionary work. It is first in the form Opposition began with the Apostolic of conflict. missions, and is still continued. Not always in the form of bloody persecution; sometimes it is by the agency of wealth, philosophy and learning, designed to crush the truth and strengthen false systems of Then it is the discipline of loss. work of missions has put on such magnitude and responsibility, in its various departments, that it calls most earnestly for the consecration of men of the highest culture, as well as those of most ardent devotion. Such sons of the church are its great necessity. But, as in the past, so recently, noble men have been stricken down, while still strong

and "valiant in fight" for the Lord of hosts. As Stoddard, Bridgman, and Dwight have fallen, we have been ready to say, the cause of missions cannot spare them. It has also been the discipline of delay. We have heard of the "quickness with which the barrenness of some northern regions is turned into a paradise, so that there appears to be no interval between the frost and the flowers;" and some have indulged the hope that thus quickly the moral desert would be made to rejoice and blossom as the They have found it easy in theory to leap into results, and gather them speedily around the beating heart of the church. They forget that God may have important ends to accomplish by leaving them to sow the seed and then wait long for the harvest. I believe that a more rapid progress awaits this enterprise. If the "day of the preparation" is not yet ended, the universal Sabbath of the church is hastening on. But the burden of the labor is yet upon us. God's command is—'Go work in my vineyard to-day, and whatsoever is right I will give you. Cast up, cast up the highway; gather out the stones; go through the step and the beat of the sower; drop the seed in the valleys and on the tops of the mountains; then like the husbandman, have long patience.' But now God's discipline is in another form. Never before has the church in this land felt his hand as it does to-day, when the nation is reeling under the shock of his fearful judgment. If this war is putting to the test the existence of our admirable Government, and taxing the wisdom and courage of our strongest men; is it not, in a special sense, a trial of the faith and devotion of the church?

Let us mark the connection of such varied discipline with the development of church-life. terrupted success has tended to relaxation and forgetfulness of dependence on God. We cannot measure the growth of the church by its external prosperity. Its energies have been brought out in proportion to the demand—working most effectively under pres-Put to the test in reverses, they have been nerved to bolder action. Let principle as the basis of action be supplanted by motives which are semisecular, or founded in popular sympathy; let corruption take its seat in high places, and the names of men be exalted as bulwarks of the cause; let covetousness and worldly conformity prevail; then we may look for God's hand to be laid upon his people in some form of discipline, if he would recover them to a spiritual vitality and devotion. Obstacles to success multiply; helpers fail; defeat after defeat attends the forces of Zion. In such a time, no temporizing expediency will avail. It is soon felt that success can only come, by falling back on that element of strength, unyielding Christian principle. That principle now assumes new power. We have marked the wisdom of God in training men to meet the "moment to which heaven has joined great issues." The form of his providence was effective in developing individual life and energy. It is the spirit rocked in the storm, that is nurtured for doing great things. The same is true of national life. The principle of its life may be

dormant. God puts the nation through a process of trial; when that principle strikes its roots deeper, and comes forth in a more vigorous manifestation. It demands emphatic expression. It begets an upheaving of mind to throw off corruption. It obeys the summons to the protection of endangered interests. That which is true of individual and national development, is a law in the church. One season of stern trial, like that through which we are now passing, may be worth a thousand fold more to the church, than many years without check or strait. We give thanks to-day that the churches have practically endorsed the recommendation to put five hundred thousand dollars into the treasury of the Board during the year now closed. Is it a mistake to interpret it as the fruit of an expanding spirit of benevolence under God's disciplinary providence? His hand is touching the heart of the church. Lessons of duty are now invested with unwonted solemnity. The sanctions of conscience put on a more impressive power. Motives derived from the peculiar displays of God's character and purposes, are arrayed with a penetrating force. Trust, love, sympathy, and a desire for the glory of God, are invigorated. Submission and patience are made to blend with a steadfast faith in prayer, and an energetic purpose in action. The church has sometimes been reduced to a feeble band, in the presence of enemies strong and defiant; so that some were led to say, its end is near. Yet, at that moment, it was drawing strength from a divine source, with which to go forward. Though scarred in battle, it came rth radiant with the light of promise, joyful in its ader, and loving the cause better by reason of the ial to which it was subjected. Discipline and declopment go together.

In conclusion, we ought to note the importance

the present moment for bringing out the strength the church in the work committed to our hands. his is the point where there is reason for deep licitude. God has opened the way for the church, it the inward, propelling power is wanting. If e binds us to this cause by his authority, so also the very life he has imparted to us. The necesty of the hour is this—that the Spirit be poured oon us from on high, to produce a full exhibition the principles of this inner life. The past adonishes us against retreat. The present reveals ost impressively the necessity of multiplied reurces. The future invites with all the attractions promise—promise of needed aid and of ultimate ccess. In view of embarrassments, unbelief may compt some to say, stop—wait for more decided kens that God bids us advance, and make connest of new territory for Christ. Shall we stop, hen we have such proof of the power of the Gosel? Shall we stop, when we have such evidence the capacity of the church to do the work, and the faithfulness of God to give success to our forts? Shall we stop, when voices come from the aves of those who have fallen in the fight, bidding not to faint! When voices come from the more an one hundred and fifty churches gathered on

heathen ground, calling us to help them in the onset against the powers of darkness? When voices come from myriads yet in bondage, sighing for deliverance? Stop! No, not till "great voices are heard in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." We cannot stop. For what was this new life begotten within us? For what are we kept in this world? For what, if not to be the "light of the world and the salt of the earth?" We want no further sign of the Master's will. He gave it just before he ascended to his Father—"Go ye therefore and teach all nations." It is hung out to-day on the banner of the cross. No reverse shall take it down. The struggles of truth are not over. It has yet to meet mighty foes. But as in the past, when depressed, its friends few, and its enemies boasted that it was buried forever, it rose again and appeared unto many with a spiritual presence and power; has since lifted its voice on many a Pentecost, assailed many a strong-hold and gained the victory; so, as God is true, it shall live through every coming conflict, till it shall take the throne of universal empire. Blessed day, when the people of every land, lifted out of darkness and corruption, shall put on the "beautiful apparel" of truth and righteousness; and earth and heaven unite to celebrate the final victory of him who rose to conquer and to reign.



---

## REV. DR. KIRK'S SERMON

BEFORE THE

### American Board of Commissioners Fereign Missions,

PREACHED AT CHICAGO, ILLINOIS,

OCTOBER 3. 1865.

~~**~~~~** 





(0)

A

## SERMON,

BEFORE THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING IN CHICAGO, ILLINOIS,

OCTOBER 3, 1865.

EDWARD N. KIRK, D. D.

BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.

1865.

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

CHICAGO, ILL., OCTOBER, 1865.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Kirk, for his Sermon preached on Tuesday evening, and that he be requested to furnish a copy for publication.

Attest,

SAMURL M. WORCESTER, Rec. Secretary.

## SERMON.

#### 2 CORINTHIANS, v. 7.

### WE WALK BY FAITH, NOT BY SIGHT.

FAITH is not here opposed to sight absolutely, but walking by faith to walking by sight. Sight has its proper sphere; being competent to guide in the lower departments of life, but wholly insufficient to direct our steps in all that pertains to our higher faculties and relations, and to our eternal destiny. The man who walks by faith, walks with God, as Enoch did. The man who walks by sight, walks with the world. The former walks with Abraham, towards the "city that hath foundations, whose builder and maker is God"; the latter, unless his course be changed, will never enter within its blessed gates.

Sight can guide us in selecting nourishment, clothing, shelter and comfort for the body, but cannot show us the path of eternal life: it can see man, but not God; earth, but not heaven.

The men who walk by sight complain of the decree that their salvation shall be conditioned on their faith, and not on their good works. But it is so, even in worldly matters. The man who sows his field, or freights his ship, does it by faith. If he had bestowed all his goods to feed the poor, that would not inspire in

his heart the kind of confidence which sends the ship to a country he never saw—the faith which lies at the basis of agriculture and commerce.

Those who walk by sight, walk in a world which they consider to be real, while they regard as visionary the views and operations of faith. They see but two forces in the world—the mechanical powers of nature, and the attractive power of "the things which perish in the using." To them the objects of faith are the stuff of which dreams are made.

I shall now attempt, by an examination of the nature and the actings of faith, to vindicate it before unbelievers, and to quicken it in the hearts of believers.

#### WHAT IS FAITH?

It has been described as "the substance of things hoped for, the evidence of things not seen." It may be defined as, appreciative and receptive belief. It is,

I. A rational belief in competent testimony; especially in that which God has given to man, in the Scriptures of the Old and New Testaments. In this exercise it is purely rational; that is, based on reasons abundantly satisfactory to the human understanding. The evidence that Jesus Christ lived at the commencement of the era named after him, and that he delivered the words attributed to him, is as complete and satisfactory as that on which the belief of the histories of Rome, Greece and Egypt are founded.

There are, indeed, other religious writings claiming our confidence. But Brahminism has no historical basis, no historical documents to substantiate its claims; and Islamism has not one mark of a heavenly origin, except the strong Monotheism which is not original with it, but

borrowed from the Scriptures. Jesus Christ has been on earth, as a man, perfectly truthful, yet claiming to be our God and Saviour; and confirming this claim by all the signs and badges of a divine messenger, a present deity. Annihilate him, or make him a myth or a deceiver, and the world is buried in the ruins of the Roman empire.

There was nothing in the vanquished Latin race, nor in their barbarian conquerors, to resuscitate society. It was the church of Jesus that cast into the turbulent elements of the dark ages those principles and forces which saved Europe, and made it become the home and the fountain of civilization for the world. That statement no historian can contradict. But this Jesus of Nazareth, from whom his church received these vital truths and regenerating impulses, is our witness to the divine origin of the Old Testament, our voucher for the divine inspiration of the men who wrote his history and unfolded his doctrines.

The man who refuses to receive the religion taught in the Scriptures, must decide to have either no religion, or one of human invention. In either case, he determines that his walk to destiny and eternity shall be by sight. Thus he must either give up to doubt his relations to his Creator, and to chance his eternal interests; or, he must make a religion. And need I make the appeal: What sane man would stake his soul on a religion made by man! Faith is also;

## II. The moral judgment exercised on the highest questions that occupy human thought.

In the Mosaic Scriptures we find a code of laws. In the Gospels we find an uncodified law, accompanied by a portraiture and history of Jesus Christ, together with his revelation of the character and government of God. Now it is with us a subordinate question, whence we obtain these documents. We accept them as we accept an honest and good man, from his own showing. We accept the law they contain, as law in its sublimest form; the morality they prescribe, as perfect; the character of God they exhibit, as containing all excellence in an infinite degree; the character of Jesus there portrayed, as the most perfect conceivable, and utterly beyond the invention of man.

But he who walks by sight, sees in Jesus "no form nor comeliness, that he should desire him." Excellence is not esteemed by him for its own sake. He has not leaped for joy to discover in Jesus' teachings the ideal of human excellence, after which, and the way to attain to it, the noblest spirits have sighed. The unbeliever, who thinks he has proof that the sacred writers were impostors, if he were a good man, would sit down in sackcloth and ashes, weeping at the discovery. It would break his heart to find that the Bible is not true. Every child of Adam should receive evidence against the divine origin and truth of the Scriptures as a man receives proof of the vileness of one whom he had admired and loved. Faith is also,

III. Confidence in the declarations of God as to the past and the future; including his threatenings and his promises.

We walk by faith not merely in our friends, but, much more, in our infinitely wise Creator, Ruler, Friend and Saviour; whose testimony is to us the mirror of truth, prized above all the theories of the wisest men, and regarded as infinitely more worthy of consideration than their objections. For us, his promises gild the

future. For his enemies, we see his threatenings shring the heavens in blackness. Heaven and earth repass away, but nothing he has promised or threate can fail of fulfillment. Our glorious expectation accordingly embrace,

1. The prospects of the kingdom of Christ.

He is to become the king, acknowledged from to pole; barbarism, and the false religions that nou it, are to be abolished; the Bible is to become the trolling moral force in cabinets, legislative halls, schofamilies, and hearts; science, philosophy and genius to find their glory in exalting Jesus once crucified, risen; and in giving his word ascendency over the man heart. We are equally confident,

2. In regard to the human agency by which this wi effected.

The power that will produce these revolutions is which rolls the planets in their orbits; the power Him, who, while He makes the single grain of who grow into a tall stem, bearing thirty, sixty, or a hord grains, at the same time employs the farmer to posit that grain at a suitable season in the soil suit prepared; and who has equally prescribed the humagency by which He will save the world.

Our trust is in Him who creates the energy of steadule who does it by engaging man to build the engagine place the wood in one apartment and the water in other, and then apply the match; and, by this sin process, produce one of the mightiest forces submit to man's control. In our view, the power of the hur will, and that of God's Spirit, affect the destinies of tions immeasurably more than climate, or any or physical cause, to which some attribute so much. expect to succeed in our endeavors,

- 3. In regard also to ourselves. We expect to be saved from merited ruin, and then to receive a crown of glory, which the Lord, the righteous judge, will give us in the day of his appearing. We hope to meet many a glorified spirit in Heaven, who will say to us: You led me to Him who brought me here. There is then one other element of faith to be considered. By thus affecting us,
- IV. Faith becomes entirely practical, a supreme controlling power in our life.
- 1. By enlisting the deepest sympathies of our hearts. This it effects by showing us that all mankind are in a deplorable condition, as apostate from God. The sympathy this fact excites is the starting point of all our missionary institutions and efforts.

Travelers describe to us the degraded state of the pagans; but we get more soul stirring sympathy from one verse of the Bible than from all we ever heard about the festival of Juggernaut, burning of widows, or the atrocious cruelties of the king of Dahomey. This one declaration—" Without holiness no man shall see the Lord," presents to us a more terrible picture of heathendom, and the prospects of idolators, than anything our eyes could discover; for this is the divine disclosure of the final issue of their wickedness. We, at the same time, get from the Scriptures loftier conceptions of the worth of manhood,—of what a Chinaman is, and may become; of what a Kaffir, a Fejeean or a New Zealand cannibal may be,—than from any other source. faith sees in each of them, a child of our common Father; made to be pure, lovely, intelligent, refined; a companion of angels, a courtier in the heavenly palace; to outlive the world, and the sun that adorns the sky; capable of a blessedness ever growing, never interrupted,

never ending; sharer in the blessedness of God self.

That shows us, too, that every man is a respons a depraved, and a guilty creature. If he is under gospel, he has sinned against that. If he is under light of nature, the Word says; "They are without cuse;" because that which may be known of Gomanifest in them, for God hath showed it unto the Men palliate idolatry; but God declares it to be of the streams issuing from a depraved heart. this, however, we only coincide with the testimon the better class of heathen writers, who have expetheir vices and degradation with a severity that scarcely be surpassed.

We should attempt in vain to relieve our symp by shallow reasonings, or a shallower philanthrop which folds its arms and leaves them to those te mercies of God, to which it would not thus carele trust a child attacked by fever; no, not the life favorite dog.

We hear the God of justice declaring: "The wof God is revealed from heaven against all unrighteness," pagan or Christian, polished or rude. If mercy of our God does not prevent men from beconsinners, we cannot see that it will prevent their remainsuch. Sin does not appear to us adapted to cure it If the mercy of God does not prevent remorse to following a murderer for half a century, we cannot y to the logic that concludes it will not let the fire burn and the worm still gnaw through a whole cent Having this belief, our sympathies must be moved. faith becomes a practical principle also,

2. By awakening in us a zeal for the glory of That, too, is an expression which conveys no mean

to those who walk by sight. By faith we behold something of that glory which fills the earth and heaven; the mild but awful majesty of the uncreated, infinite One; the brightness of that purity which makes the holy angels veil their faces; infinite power controlled by infinite wisdom and love. Every one, beholding that glory reflected in the person of our Redeemer, must desire, with intense longings, to have it manifested to all.

Some persons express their wonder at our "meddling with the heathen." Are they who thus wonder patriots? If they are, we, then, would appeal to them. When our country was outraged by traitors, when the world turned against it, did you feel no earnest desire to set the world right? Did you consider it meddling to send out, and even abroad, men, papers, books, letters, to vindicate our country's honor? Could we, who love her sacred name, look with indifference upon the caricatures, the misrepresentations, the ignorance concerning us, which others manifested? No. Neither can we behold with indifference three-fourths of this race 'changing the glory of the incorruptible God into' hideous caricatures of 'corruptible man; worshiping and serving the creature rather than the Creator, who is God over all, blessed forever.' Does blasphemy shock you; and why not idolatry? To persuade them to know and love, obey and please Him, is to us the most important use of our time and powers. again,

3. Faith quickens our gratitude. As Paul expresses it—"The love of Christ constraineth us; because we thus judge . . . that they which live should not henceforth live unto themselves, but unto Him which died for them;" Him who has loved us from the beginning, and loves us now; who has laid aside

his heavenly glory, and then laid down his preclife for our redemption. For us he came to suffer weep, to bleed, to die. This is the most wonde love ever seen. There never were seen such to before nor since.

Now, when this friend and Saviour bids us go tell these poor, perishing people that he came to them, can we refuse? His appeal is made to e generous sentiment in our hearts: "Freely ye hav ceived, freely give." It has pleased him, that by foolishness of preaching men shall be saved. But, respecially,

- 4. Our faith inspires us with full confidence in the treforming and saving power of the Holy Spirit, through gospel. And in this belief we go earnestly forward evangelize the world; that is, to make men acquain with the person and work of Jesus Christ. To this and in this confidence, we send forth the Bible to the people, to every man in his vernacular tongue. To end we place before them living examples of piety,—preaching, teaching and daily life of believing men women, sent to dwell in the midst of them. Faith
- 5. Leads us to pray, and to pray with expecta God has made prayer one of our principal duties; he has given us the most positive and full assurance he never leaves unregarded or unanswered prayer objects he approves, offered in the way he prescr Especially are we encouraged to pray for that I Spirit who once brooded over the chaos of the mat world, to bring it under law, and into order, life beauty; and who equally broods over the moral we and regenerates hearts and communities by means of Gospel of Christ.

How far, then, does faith elevate us above the sp

of science or speculation; embracing, as it does, in its commanding vision, the great salient points of the past; the mighty plans, yet unexecuted, of the infinite mind!

Faith is the root of heroism. A man to be morally strong must, like Columbus, believe in something he has not yet seen; something beyond and above himself; and his heroism will rise in grandeur proportionably to that of the objects of his faith. Well might one observe, "One person with a belief, is a social power equal to ninety-nine who have only interests." And therefore, the only safety of a country like ours, growing in wealth and material power, is to increase in some kind of faith, but especially religious faith. A heartless, skeptical republic is an impossibility; as France and other states have terribly demonstrated.

This question then meets us: Can we show the men who walk by sight nothing they can recognize? Must our faith appear to them Quixotic; especially that fruit of it, our missionary enterprise? Are there no proofs of its worth that lie within the range of their vision? Yes: There is one aspect of it that demonstrates, even to them, its harmony with the laws of the moral universe; its practical and eminently utilitarian character. They can see its influence on personal character and national destiny.

Where, we then inquire, are there more exalted specimens of character to be found than on the missionary roll; from the days of Peter, John, James and Paul; from the days of St. Patrick, Columba and Boniface, down to the missionaries of modern days? Where has been displayed loftier zeal than that which carried such men as these to the dwellings of barbarians, to the cabins and caves of the wild Britons and Celts? We see the noble Lebwin of the eighth century, going forth

from his British home, moved by a Christ-like compassion, to the pagans of the continent; alone, unpatronized, unprotected. Suddenly he presents himself to the wild and warlike Saxons, in the midst of their idolatrous worship. Fearlessly he stands, with the cross in one hand and the Gospel in the other, crying to them: "Hearken unto me; and not indeed to me, but unto Him who speaketh by me. I declare unto you the commands of Him whom all things serve and obey." The amazed warriors at first are enraged—at length awed into silence. Every murmur ceases. A new feeling starts into existence beneath those stern visages and war-scarred frames, while the believing man, like Stephen, is gazing upon the face of Him who died to redeem them, and while he is denouncing their degrading rites and cruel superstitions. Under that man, Christianity, with all its civilizing power, entered that part of Europe.

Shall I speak of others, like Eliot, Martyn, Brainerd, Neff, Carey, Harriet Newell? Let Hyder Ali, one of the mightiest of the Indian princes, testify to the character of Schwarz. When the British commissioners wished to treat with him, his reply was, "Send me Schwarz. I can trust him; but I want none of your agents." We may also cite the eminent reputation our own missionaries have gained, not only for themselves, but for our nation, with all the civil and military officers of Great Britain, both in India and Western Asia.

Turn, then, to the results of these labors. It was no burst of romantic enthusiasm when Adalbert, the apostle of Prussia, falling by the hand of the fierce Wends, stretched himself on the earth in the form of the crucifix; and it was not poetic fancy in Carlyle to say of the act, "He was thus setting his mark upon a heathen

country;" for he was taking possession of it in his Master's name.

M. Guizot says: "I think it is not too much to aver that, in the fourth and fifth centuries, it was the Christian church that saved Christianity; that it was the Christian church, with its institutions, its magistrates, its authority—the Christian church which struggled so vigorously to prevent the interior dissolution of the empire, which struggled against the barbarian, and which in fact, overcame the barbarian; it was this church, I say, that became the great connecting link—the principle of civilization—between the Roman and the barbarian world."

But this Christian church was planted and nurtured to maturity by missionaries. Christianity came directly from Heaven to Bethlehem. It reached Rome, Paris, and London, by missionaries. It is now a little more than half a century since we began this work on the broadest scale—to take the map of the world, and, on bended knees, to ask God to show us how we, in the shortest period, could evangelize the human race; or rather, do our portion of the work.

We have followed Providence and apostolic example; striking mainly at great centres of influence, without neglecting the scattered sheep; introducing Christian truth, institutions and influences; leaving it to the natives to complete the work, as soon as competent leaders from their own people are trained. And now, what has Faith wrought within this half century? She has revolutionized, without bloodshed or strife, nations and tribes. Not to repeat the story of the Sandwich Islands, which presents one of the most wonderful phenomena of the century, look at this fact,—Wherever the mission-

<sup>•</sup> Hist. of Civilization, p. 51.

ary can establish himself, every form of evil the people have been long enduring begins to diminish. It is computed that tens of thousands of murders have been prevented by their influence; hundreds of thousands have been rescued from slavery and the debasing thraldom of idolatry. In ten years, sixty thousand of the Karens alone have embraced Christianity. A hundred villages of the Khols, an interesting tribe in India, have entered upon the same course, seven thousand of them having been baptized in one year. India, in fact, is undergoing a moral revolution. Brahminism, that abominable compound of pride, cruelty and falsehood, is falling under the pressure of Christian truth.

The intellectual influence of the missionary is vast. Education is the handmaid to the gospel. Schools, books, a written language, the press, follow the missionary as light follows the sun. He has opened the path of knowledge to hundreds of thousands. Already it is safe to compute 250,000 pupils in the schools of the 1,600 missionaries sent from Europe and America. And now American Christians are erecting in Syria a Christian college for one of the most numerous and important tribes of uncivilized men—the Arabs.

Who can compute the blessing of the Christian homes our missionaries have created? Woman and the family have been raised to very nearly a Christian level, in thousands of instances. In a word, there are no pioneers of civilization comparable to the missionary. Widow-burning, caste, infanticide, are fleeing before the dawning light. British magistrates in India are sending for missionaries to come and subdue the fierce tribes they govern. Already there are at least 5,000 natives laboring at the various stations for the introduction of the Christian religion; and at least 250,000 pupils are in

the schools, and 250,000 of the people have made an open profession of Christianity,—2,500 of these being Chinese.

And, to add no more, even commerce is feeling the beneficial workings and reaction of Christian missions. The missionary, by creating new ideas, aspirations and tastes in the savage, is opening new fields for traffic, and making demands for our merchandise. Where Mr. Lindley is laboring, in Africa, he has created such a spirit of agriculture that one man; in one year, for his own neighborhood alone, sent \$1,200 to Boston for the purchase of plows. Steamships and railways, cotton mills and telegraphs follow in the wake of Christian missions. The missionaries have become the guardian angels of seamen in the Pacific. Formerly the natives were pirates and murderers. It was perilous to sail among the islands. Now that is all changed, wherever a missionary has been laboring.

Men of the world, walking by sight, here is something that should attract your attention and command your respect. Can you be engaged in anything more worthy of your manhood than this? Is it visionary? No. Your men of science know better than that. Philological, geographical, statistical, zoological, ethnological, meteorological societies now place the missionaries in the chief rank of their coadjutors. | The venerable and learned Ritter showed our Secretary the whole series of our Missionary Herald, saying that he regarded the missionaries as his most valuable helpers in advancing geographical science; assigning as the reason for this, that they are intelligent; they reside among the scenes and districts they describe; they understand the native language; they are honest; and, he might have added, they have the confidence and cordial co-operation of the people and their rulers.

Brethren, I have now endeavored to vindicate a to animate your faith. It remains to qualify it, a exhibit its

#### LIMITATIONS.

As this wonderful grace opens the vista of etern and the vision of heaven to the mental eye, it is expos to a danger which has not been always sufficiently garded. Faith includes glorious, almost boundless expectation; and yet, as it is the finite dealing with tinfinite, it must have metes and bounds.

1. We must not expect to find this work an easy ta. Even the Lord of glory had a rough path; must of be smooth? He bore the cross; can we dispense wit? Personally, we are to enter the kingdom throu much tribulation. Our wrestling is not with flesh a blood, but fallen angels; the mightiest of them. Fairs to be tried by fire. It has no alliance with indolen or imbecility. And when we come upon the enem territory, we find it a fortified field; all engineered in bastions, abattises and trenches, all bristling with the weapons of war. Brahminism, Budhism, Islamism a Judaism; Atheism, Pantheism, Deism, Socialism a Paganism, crude or baptized, will meet us in any place and worldliness and godlessness in every place we menter. Christ is the owner; but Satan is in possessic

Thus, too, we are obliged to work at disadvantag separating our laborers from those aids and instrumer which laborers at home possess; sending them strangers to use a foreign tongue.

Then we must organize a financial system found wholly on faith; contracting large debts at the beginni of the year, to be paid by millions of persons who ha given us no legal authority to contract these debts their name.

Then it is a rule of missionary labor that the more successful it is, the more we have to pay for it. It never keeps itself in motion. It walks by faith; not by mathematics, not by physical nor commercial laws. We send young Scudder to India, endowed with extraordinary qualifications for his work. Just as the door is opening to him he is drowned! We send young Chapin, full of promise, winning the native heart almost at first sight. The harness is scarcely taken on—and he dies! Another missionary, after all the labor and expense of the outfit and voyage of a family, finds he has made a mistake, and retires. A native schoolmaster in Africa just commences a work of education that promises to make the desert blossom. Disease cuts him down before his work is fairly through its first year. Many a cloud we thought big with rain has vanished in a day. Here is the patience of hope, the work of faith, the labor of love. We must also look for,

2. Sacrifices. The Master finished his work on a cross; and he made these terms of discipleship: "If any man will come after me, let him deny himself, and take up his cross, and follow me." The conditions of success are: "Except a grain of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." How shall it die in our case? By the sacrifice of property, children, ease, home; possibly, life itself. When Chapin was dying, in the fullness of faith, laying his precious manhood on his Saviour's altar, he exclaimed, "We shall never call this a waste."

Faith is subject to another limitation to its expectations; even that of,

3. Delays and failures. The church waited four thousand years for the advent of her Saviour. She then

saw his cause prosper for a while; then, for logloomy centuries, she was again hidden in the wild ness; until at length the Reformation dawned. Holong we have waited for the overthrow of slavery! I it came. So now we are waiting for the overthrow infidelity, error, and superstition; but still the iss tarries.

Then, too, the increase of the world's populati marches with gigantic strides. More Pagans are bo more die in one year, than we have converted in or fifty years. Yet we walk by faith, not by sight, sure two things; that God will give the increase, and the our labor is not in vain in the Lord. To-morrow, aught we know, may be preached the sermon that she convert the Martin Luther of China or India, and the convulse the old dynasty of Paganism there.

But if we should see the seven magnificent church of Asia declining, and at length annihilated, we shou still know that Jesus lives, and his kingdom is advaning. Think ye our poor attainments and achievement have exhausted the provisions of infinite grace? This ye that faith has yet wrought by us her highest wor No, brethren. We are men of little faith, too full self and the world to give the power of God room dwell and work in us. We need more of that low which moved the heart of Him who was, from eterning the bosom of the Father; but could not remathere, as that wail of a lost race came up into his e which would make the ease of home intolerable to son the possession of wealth a burden to others.

Oh, how feeble is our faith in God's promises concerning prayer! "Whatsoever ye shall ask in name, that will I do." And he that made this prom has all power in heaven and earth. Look at the Re

lator's vision concerning prayer. It was about to receive an answer—a distinct, wonderful answer—and "There was silence in heaven for about the space of half an hour." Then he says: "I saw the seven angels which stood before God, and to them were given seven trumpets." They were going to startle a slumbering world with their utterances. But first prayer must have its place. And that place is thus assigned it: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense." For what? That there might ascend before the Eternal Father the prayers of saints, typified in the agreeable odors of frankincense. But mark wherein the acceptableness, the sweetness, the prevalence, the power, the efficacy of our praying consists. We have a High Priest, ever interceding in heaven for us. We have the Holy Spirit, ever interceding within us, helping our infirmities. But to continue: "There was given," to this eighth angel, "much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense"—the sweet-smelling sacrifice of Calvary— "which came with the prayers of the saints, ascended up before God out of the angel's hand." And what followed? "The angel took the censer and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake." Before the mighty movements of Providence—the sounding of the seven trumpets that shake the world—come first the secret, despised meetings, the closet wrestlings of the saints.

About the middle of the last century, Jonathan Edwards invited the churches of Europe and America to unite in prayer, more specific and earnest than was

usual, for the conversion of the world. Those prayers could be answered only through political convulsions. When He who is "called faithful and true," "the Word of God," comes forth to his final victory, he will be seated upon a white horse, clothed with a vesture dipped in blood, followed by the armies in heaven, on white horses; his eyes as a flame of fire, and on his head many crowns. "And out of his mouth goeth a sharp sword, that with it he should smite the nations. And he treadeth the wine-press of the fierceness and wrath of Almighty God." And when John saw this wine-press trodden, the "blood came out, even unto the horses' bridles, by the space of sixteen hundred furlongs." Then the cry is heard in heaven, "Babylon is fallen, is fallen!"

After the extraordinary praying of the last century, came the American revolution; the French revolution; the Bible, Tract, Sunday school, and Missionary societies; the revivals of religion that have stamped the character of our nation.

In 1859, a call came from missionaries in India for a new concert of prayer—the consecration of a week to prayer, annually. The censer was waved before the throne; then, filled with fire of the altar, it was cast into the earth. And again there were 'voices and thunderings, lightnings and earthquakes.' Russia has broken the chains of twenty-five millions of souls. A nation has been born into freedom in a day. Austria, the home of Metternich, and the Jesuit, has adopted a constitutional form of government. Italy breathes again the air of freedom. Free worship, free schools, free Bibles, freedom for missionary labor, now proclaim the age of despotism past in that beautiful land.

And have we not heard the awful trumpets? Has not

our continent been rocked by the heaving earthquake? Have not four million shackles been riven asunder here? Have we not heard the tramping of that great army marching on through fire and blood to save a Christian nation, and crush a despotism that forbade the coming of a day of freedom and brotherly love?

It was the utterance of so great a statesman as Sir E. B. Lytton, in view of these and similar movements: "Such important events, all leading to efforts so vast and so permanent in their relation to the advancement of the human race, have probably never occurred within so short a space of time."

Truly we are in the rushing current. Faith is then the want of the times. To see the Lord Jesus Christ in these mighty revolutions; to anticipate his movements; to meet him in the attitude of consecration and prayer; that is what is demanded by the signs of the times.

Brethren, guard then your faith. Recognize its insidious foes. Remember that the very companionship of unbelief has its perils. It sees nothing as faith sees. Be ye not unequally yoked with unbelievers. Rationalism—full of self-conceit and learned folly—science perverted, shallow philosophy, worldliness, selfishness in a thousand subtle forms, are the antagonists of your faith. Watch them. Keep the citadel for your Lord—his banner ever waving over it.

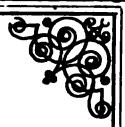
Guard your faith, keep it fresh and vigorous, by much converse with its own peculiar themes; by much prayer; by conference with believing souls; by following its intimations; by the self-denying acts to which it calls; by consecrating yourselves, your property, your children, to the work of saving the lost souls of men. Take the cause of Christ closer to your hearts, and say, "Money shall not be lacking. If the Lord prosper us,

we will give as freely as we receive." Take the missionary cause on your hearts, and say, "It shall never falter again, if God will help us. The word 'retrenchment' must never be written to another missionary, already discouraged by the want of means to prosecute his work. There must be no more spasms of zeal, but steady work."

Let our consecrated young men and young women say, "Here am I, Lord; send me."

Let us have a robust faith at home, so expressing itself that the heathen shall hear its boastings in the Lord, and the missionaries shall feel its invigorating pulse. This is our purpose. We are going to fight "on this line" till we have conquered; and 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall have been given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; for "all dominions shall serve and obey him."





# REV. DR. HICKOK'S SERMON

REPORE THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

PREACHED AT PITTSFIELD, MASS.

SEPTEMBER 25, 1866.







N.

A

### SERMON,

BEFORE THE

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING IN PITTSFIELD, MASS.

SEPTEMBER 25, 1866.

BY

LAURENS P. HICKOK, D.D.

President of Union College, Schenectady, N. Y.

BOSTON:

PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.

1866.

#### AMERICAN BOARD OF COMMISSIONERS FOR FORBIGN MISSIONS.

PITTSFIELD, MASS., OCTOBER, 1866.

Resolved, That the thanks of the Board be presented to the Rev. Dr. HICKOK, for his Sermon preached on Tuesday evening, and that he be requested to furnish a copfor publication.

Attest,

JOHN O. MEANS, Rec. Secretary.



### SERMON.

#### PHILLIPPIANS ii. 10, 11.

THAT AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, OF THINGS IN HEAVEN, AND THINGS ON EARTH, AND THINGS UNDER THE EARTH; AND THAT EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER.

The conversion of the world of mankind to a godly life is exclusively a Christian idea. Avarice may dream of possessing the wealth of the world, ambition may covet the power of the world, poetry and philosophy may fondly talk of a golden age, but that this world of sinners shall one day become completely holy, is the grand idea no where found save in the revealed Gospel of the Lord Jesus Christ.

Ideas govern the world. Armies and navies are begotten of ideas, and they are used for nothing else than that they may make these ideas to become realities. And the power of ideas in controlling the church is quite as conspicuous as in governing the world. The church never rises above, and never goes beyond her idea of Christian life and duty, either in her experimental piety, or in her missionary zeal and effort. The idea once fully reached and the impulse is exhausted, and all further exertion ceases.

The text contains the general Gospel idea of the world's conversion to the Lord Jesus Christ, and this even more comprehensive than our world, for it includes "things in heaven and things on earth and things under the earth," and thereby affirms of angels, men and devils, that either by constraint or willingly, they shall all bow to the mediatorial sovereignty of Jesus Christ. So far, however, as this is to inspire our work, the idea will be comprehensively attained, and its missionary impulse exhausted, when all the dwellers upon our globe shall have been turned to the Lord. But the general idea is given in a peculiar form, enabling us to determine what is the essential completeness of this conversion itself. This is of deeper interest than any question of its comprehensiveness, since our satisfaction in the numbers converted must be found in the excellency and completeness of the conversion effected. When all are converted to the Lord, or so fast as any are converted, we need to know more especially what this conversion is when carried out to its full measure. This may be found from the text selected, more directly than perhaps from any other passage of Scripture.

The great importance of apprehending this Christian idea in all its completeness is, as we have said, because no one rises above, nor goes beyond, his completed idea. The man who has equaled his full thought of the Christian life in his own experience, will make no further effort for higher attainments, nor will he urge others to any greater measures of growing sauctification. Our missionaries who go out to the heathen, and we who at home support them by our contributions and our prayers, have each of us some idea of what these heathen are to become when converted to Chris-

tianity; and neither our missionaries nor we ourselves will labor or pray to get our converted heathen conformed to any other standard than our own complete idea of Christian faith and practice.

Permitted, then, as we are by a kind Providence, to convene so auspiciously on another Anniversary of our American Board of Missions, we may perhaps most profitably open our meeting by the important inquiry—What is the full import of the inspired declaration, "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father?" This will be equivalent to the question—What is the inspired declaration to the question—What is the inspired declaration.

An old Rabbinical legend represents heaven as divided into seven concentric spheres. In the first, or nearest to the earth, are the souls least sanctified. Rising thence in ascent, as in sanctification, to the highest, in this, the seventh sphere, the perfected for ever dwell amid the unclouded glories of Jehovah. All are accepted of God in every sphere, and the lowest may hereafter rise to the highest, but their appropriate spheres are determined by the specific amount of holiness attained. And here, perhaps, we might assume different degrees in sanctification, and plausibly illustrate their distinction, up to this perfect number of seven separate grades of holiness; but I shall have accomplished my present purpose, if I can secure your recognition of three pretty definitely marked phases of Christian character and experience. The last only is the Gospel idea of the Christian life in its completeness, for the realization of which none of us should cease to labor and pray, till it shall have obtained universal prevalence in the world.

## I. That form of Christian life which manifests itself mainly in kindness.

Kindness, as the name imports, is a regard for the welfare of our kind. It may sometimes be known as humanity—an interest in human beings; or philanthropy—a love to man; or benevolence—a wishing well to our race; but by whatever name it may be known, we now fix our attention upon the thing itself, and attain a definite apprehension of what the Christian life is, when controlled mainly by the law of kindness.

Human experience has its frequent periods of joy and gladness. Ordinarily, life passes through many scenes brightened by plenty and prosperity, and sweetened with peace and social harmony. And yet, in our fallen world, it passes also through frequent seasons of sadness and sorrow. If not literally sighing and weeping, yet is a large portion of our experience darkened by disappointments and bereavements, wants and cares, so that often the shadows exceed the sunshine, and multitudes of every generation travel on perpetually through "a vale of tears."

Christian kindness will manifest its ready sympathy with both of these forms of human experience. It will gladden at the view of human happiness, and sadden at the sight of human wretchedness. It rejoices with the joyous, and weeps with the weeping. It identifies itself with others, and so lives in their life that it will forget its own griefs in their joy, and refuse to taste its own abundance while it knows of another that is pining in want. And yet this Christian kindness will not exhaust itself in mere sympathetic emotion, however sincere and deep. It is eminently practical, and prompts to instant and untiring activity.

It stretches forth the hand of charity; it quickens the feet on their errands of mercy; and loosens the tongue to give utterance to its messages of tenderness and counsels of love. It stimulates exertion, so far as may be, to rescue the miserable, to relieve the suffering, to defend the injured, and to protect the weak.

The monuments of Christian kindness stand thick in all Gospel lands. It has built and endowed hospitals and asylums, retreats and houses of refuge, and made public provision for the poor, the helpless sick, the deaf and blind, the insane and unfortunate of all classes. It has associated individual activity into combined exertion to aid in all benevolent supplies of bodily need, and is more especially Christian in widely meeting the spiritual wants and removing the moral maladies and woes of mankind. Perhaps Christian charity was never so active as now, and never pushing on its plans so systematically and comprehensively, to reach and remove all forms of human ill that come within the scope of human help.

But let us carefully attain a fair and clear estimate of the intrinsic excellency of this Christian kindness. What amount of genuine Scripture holiness, or hearty devotion to God, does it include? It is here assumed that it has its source in real Christianity, and that it is the exhibition of true experimental piety. A Mohammedan may possess and cultivate great constitutional kindness; an infidel may give exhibitions of much philanthropy. All this may come from the sympathies and native sensibilities of our common humanity. But the kindness we here speak of, we suppose to be the grace of a new heart, and the fruit of Gospel regeneration. It loves man because man is the creature of God, and the subject of divine redemption. It expects to

make man happy only by making him Christian. All these public monuments of benevolence belong exclusively to Christian and not to pagan nations. And yet, Christian as it is, how highly shall we estimate its holiness? Where is the real force of the disposition and feeling directed and exhausted? Evidently the most of it is absorbed in the merely human interest. The great evil felt is human suffering, and the great good sought is deliverance from suffering. The motives applied and the appeals made are mainly to human sympathy. The saddest story of human woe, the most touching tale of distress, is spontaneously assumed and practically found to be the most effective means to rouse the public mind, and move the church to afford the desired help.

It is the same in our plans of associated benevolence. The cause of temperance is to be promoted by prayer and preaching truth, and yet, when thus made a Christian cause, the prayer is made fervid, and the truths are derived, very much from the miseries of the drunkard, and the suffering and wretchedness of his family and the community from his intemperate habit.

The abolition of slavery, though God's overruling hand has abolished it, with us, in a more terrible and summary manner, was all along steadily and strongly urged from considerations of its inhumanity, and the hope of success was made very much to turn upon vivid exhibitions of its injuries and cruelties. Our cause of Foreign Missions has taken deep and strong hold upon the Christian community, and yet this most sublime and most sacred Christian work is very commonly argued from the facts of heathen wretchedness and inhuman torture. We are made to shiver with horror at the terrible details of child-murder, the hook-swinging, the suttee-burning, and the miserable victims of

yea, even the salvation of immortal souls, both at home and among the heathen, is pressed as a matter for Christian prayer and labor, very much from considerations of human kindness only. Their misery in hell, and their happiness in heaven, are the great motives of appeal from Christian pulpits to Christian congregations.

The prominent evil is human misery; the great burden is human suffering from human cruelty and wrong,—"Man's inhumanity to man." The grand consummation of Christian effort is human relief from human woe. Charity and prayer, the church and the Bible, are for man's happiness only, and even the Holy Ghost and the Saviour are needed, and are only to be valued, as means to exclude man's misery and minister Humanity is thus put as the ultimate to man's wants. end and measure, and even God and heaven come to be estimated for man's sake. If man may be relieved from suffering in this world and the next, the Christian's prayer is answered and his religion satisfied. There is much that seems to say, 'All that I value a crucified Saviour and the Divine Comforter for is, they are seen to be necessary to redeem man from wretchedness and secure that he shall be happy.' Here is Christianity exhibiting itself controllingly in the form of kindness. It cheerfully makes great sacrifices, and undertakes the most self-denying enterprises, for human relief and human happiness.

Suppose, then, this religion of Christian kindness to be universally diffused through the nations. Every people, and every person amid all peoples, lives and loves in cordial Christian brotherhood. How great the change over the whole surface of our planet! War

has ceased; the oppressor has thrown his broken rod away. And yet is this the complete idea of the world's conversion to the Lord Jesus Christ? Is the full import of the bowing knees, and the confessing tongues, to Him who is Lord of all, here brought out? Much as every Christian heart will rejoice to anticipate such a good time coming in our world, yet will not the enlightened and highly sanctified Christian hope and expectation be in this completely satisfied. He cannot, as a Christian, have habitually and intelligently prayed, "Thy kingdom come," and then look round and say, In this, thy kingdom, Lord, has fully come. If this is truly Christian attainment and experience, and herein is heaven begun below, yet surely must we say, that this is heaven only in its lowest sphere.

II. We advance in the completeness of the idea, when we contemplate Christian activity in the exhibition of deep love to the Redeemer.

A thoroughly convicted sinner, bowed down under his burden of guilt, crying out in the bitterness of his anxious spirit, "What must I do to be saved?" may graciously receive such a view of a suffering Saviour as shall immediately melt his soul in confiding submission and love. To such a soul, at once there appears a beauty and a preciousness in the newly-found Saviour, which his heart will want words to express. Every utterance of his lips will be joy and praise. His feelings may seem enthusiastic, and his joy extravagant, to such as have known nothing of his deep experience. He makes use of the most expressive Scripture language, and the words of the most impassioned poetry, to speak out his gratitude and love to Jesus. Christ is to him "the chiefest among ten thousand," and "the

one altogether lovely;" none in Heaven but Him, and none on earth to be compared with Him. His life is a perpetual hymn of joy and praise. He testifies, in words none too strong for his emotions, that—

"When Christ revealed his gracious name,
And changed my mournful state,
My rapture seemed a pleasing dream,
The joy appeared so great."

His own praises are too poor to requite the wondrous grace, and he would have all others join in grateful thanksgiving. He wants all nature to conspire in his enraptured song.

"Oh! for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues,
The Saviour's praises speak."

He lives on, thus, in faith and prayer, and while his emotions become more chastened, his love to his Redeemer grows deeper, and the joy in his salvation is the more abundant from day to day. The love of Christ constrains him to live, not henceforth unto himself, but unto Him who died for him and rose again. The heathen convert to Christ participates in all this admiring gratitude and praise.

And now, in this experience, the principle in conversion works much deeper than the law of Christian kindness. The sanctifying elements come out more distinctly, and control the life more strongly and more completely. There is as much Christian kindness as in the case of one under the former division. He feels and manifests as deep an interest in the happiness of his fellow-men as the other. He enters into every plan of benevolence with as warm a zeal; he hates as

intensely all cruelty and oppression; he gives and prays as abundantly for the heathen; he labors as painfully to pluck sinners as brands from the burning. But all this is manifestly, now, not so much for man's sake. The whole Christian activity is from a far more penetrating and all-pervading love to the Lord Jesus Christ. He would have the miserable to be happy; the oppressed to go out free; the ignorant to be enlightened; the guilty and condemned to be pardoned and saved; but all this is with him for Christ's sake, and in Christ's name, to the praise of his grace, and that it may magnify his redeeming love and mercy. His Saviour has done so much for him and for a lost world, and his gratitude is so full and deep for this, that he cannot permit anything to come in competition with it. If every human woe were relieved, and every wrong redressed, and every sinner pardoned, this could not fill his desire, till he should see his Saviour have all the praise. Palms and harps and crowns of immortal glory, they are nothing to him except as every palmbranch waves, and every harp is struck, and every crown is cast down, to the honor of Him whom, in his love, he crowns Lord of all.

But we have here a careful, though a very decided discrimination to be made. Supreme love to Jesus Christ should be consistent with supreme love to the triune Jehovah, and thus stand in connection with that which gives Christian completeness; but it may often be in such a form as shall make the Christian life and spirit quite defective. In what aspect is the Saviour viewed, on which side of the Redeemer's face does the light shine, that he is so admired and loved? If the constituted Mediator is regarded mainly in man's interest and on man's behalf, while there may be so

much devotion to God as shall evince a genuine Christian conversion, still this Christian experience will come short of the fullness, and stand quite back from the completeness of the great Gospel idea.

There is a view in which Christ is supreme. The sinner can look to nothing else. Hope and help can come to lost man from no other quarter. Man's morality, his legal obedience, his ritual observances and mortifying penances are utterly worthless. To expiate guilt and take the curse of the broken law away, nothing but Christ and him crucified can have any possible validity. God can pardon and justify for Christ's sake, but from no other consideration. Christ is "all in all" in man's salvation. But there is another view in which Christ and his mediation are subordinate, and a view which is important both for man and God. Here, he is means and not end; an instrument whose value is only in the use made of it. The incarnation, and the entire redemptive work, form only the scaffolding by which to erect a glorious spiritual temple; and when that temple shall be completed, the scaffolding shall be taken down. "Then shall the Son also himself be subject unto Him that put all things under him, that God [the triune Jehovah] may be all in all." 1 Cor. xv. 28. Here, Christ as Saviour, and man as saved, are all made to minister to the higher end of the divine honor and glory.

Now the form of Christian life and action, as considered under this second division of discourse, takes Christ and his great work of Redemption mainly in the interest of humanity. It loves him more in view of what he has done for man than in view of what he has done for God. It is the deep emotional view, as coming out in our revival scenes, and communion seasons, and in

what is esteemed to be, and very probably is, the highest religious experience and spiritual attainment of the greater portion of the active Christianity of the present day. It is sincere and ardent love to Jesus, and calls out for him and his cause great and willing self-sacrifices; but the Jesus that is so loved and served is seen as weeping, bleeding, dying, and interceding for lost and ruined man. The Saviour in whose praise the heart is so warm, is Christ in his pity—his travail of soul for the perishing. This form of piety is thus higher than Christian kindness, but it is still love and gratitude for Jesus' kindness shown to sinners. It preaches Christ as the great orthodox central truth of the Gospel scheme, but it is mainly Christ as all in all for the sinner's salvation. It bows the knee, and confesses that Christ is Lord; but this is more in the gratulation of man delivered than " to the glory of God the Father."

Were there then such a Christian life brought out, and such a spirit of love and praise to Jesus spread over all the earth, it would doubtless fit for a higher heaven than the life of Christian kindness, but the praise is still mainly to the Saviour, as he brings "peace on earth and good-will to men," rather than the full chorus of the upper heaven, which keeps first in the song, "Glory to God in the highest."

III. The complete idea comes out fully, in reverent and child-like communion with the Holy God as our Heavenly Father.

A true conception of God, adequately apprehending his holiness, glory, and majesty, must necessarily awaken great fear and awe. All intelligences must stand in his presence in uncovered homage. Here angels bow, and reverently veil their faces. Cherubim

and Seraphim cry continually, Holy, Holy, Holy, Lord God Almighty; heaven and earth are full of thy glory. No mortal can stand before him without feeling the force of the direction to Moses before the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

To every wicked man, the conscious approach to such a presence must be terrible. It is this which makes the view of present death so dreadful to the sinner. He then wakes from his long, delusive dream, to find this holy God directly before him. To all the guilty, "God is a consuming fire;" and even to a good man, standing in his own name, such a meeting with God is awful. So terrible was the sight that Moses said, "I exceedingly fear and quake." An unsinning angel may appear with covered face before him, but sinful man must ever, as at the first transgression, hide from his presence.

And yet this very God, in his holiness, has also of his own mercy provided a way wherein sinners may come to him, and commune with him, and feel no tormenting fear. When we look to him through his own constituted Mediator, who has taken our nature and borne our sorrows, the terror of his presence is softened to paternal benignity, and our feeling becomes that of filial reverence. Distressing dismay subsides into childlike respect and adoring love. The redeemed sinner can now stand beneath that blazing eye which searcheth his deepest secret, and bow before Him in whose sight the heavens are not clean; and yet here, under the shield of his accepted Redeemer, he loves to abide, and joyfully worships in the very holy of holies. With all his holiness and dread authority, the penitent soul has now learned also his Fatherly compassion and grace, and is not afraid to stand before him.

what is esteemed to be, and very probably is, the highest religious experience and spiritual attainment of the greater portion of the active Christianity of the present day. It is sincere and ardent love to Jesus, and calls out for him and his cause great and willing self-sacrifices; but the Jesus that is so loved and served is seen as weeping, bleeding, dying, and interceding for lost and ruined man. The Saviour in whose praise the heart is so warm, is Christ in his pity—his travail of soul for the perishing. This form of piety is thus higher than Christian kindness, but it is still love and gratitude for Jesus' kindness shown to sinners. It preaches Christ as the great orthodox central truth of the Gospel scheme, but it is mainly Christ as all in all for the sinner's salvation. It bows the knee, and confesses that Christ is Lord; but this is more in the gratulation of man delivered than " to the glory of God the Father."

Were there then such a Christian life brought out, and such a spirit of love and praise to Jesus spread over all the earth, it would doubtless fit for a higher heaven than the life of Christian kindness, but the praise is still mainly to the Saviour, as he brings "peace on earth and good-will to men," rather than the full chorus of the upper heaven, which keeps first in the song, "Glory to God in the highest."

III. The complete idea comes out fully, in reverent and child-like communion with the Holy God as our Heavenly Father.

A true conception of God, adequately apprehending his holiness, glory, and majesty, must necessarily awaken great fear and awe. All intelligences must stand in his presence in uncovered homage. angels bow, and reverently veil their faces.

and Seraphim cry continually, Holy, Holy, Holy, Lord God Almighty; heaven and earth are full of thy glory. No mortal can stand before him without feeling the force of the direction to Moses before the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

To every wicked man, the conscious approach to such a presence must be terrible. It is this which makes the view of present death so dreadful to the sinner. He then wakes from his long, delusive dream, to find this holy God directly before him. To all the guilty, "God is a consuming fire;" and even to a good man, standing in his own name, such a meeting with God is awful. So terrible was the sight that Moses said, "I exceedingly fear and quake." An unsinning angel may appear with covered face before him, but sinful man must ever, as at the first transgression, hide from his presence.

And yet this very God, in his holiness, has also of his own mercy provided a way wherein sinners may come to him, and commune with him, and feel no tormenting fear. When we look to him through his own constituted Mediator, who has taken our nature and borne our sorrows, the terror of his presence is softened to paternal benignity, and our feeling becomes that of filial reverence. Distressing dismay subsides into childlike respect and adoring love. The redeemed sinner can now stand beneath that blazing eye which searcheth his deepest secret, and bow before Him in whose sight the heavens are not clean; and yet here, under the shield of his accepted Redeemer, he loves to abide, and joyfully worships in the very holy of holies. With all his holiness and dread authority, the penitent soul has now learned also his Fatherly compassion and grace, and is not afraid to stand before him.

what is esteemed to be, and very probably is, the highest religious experience and spiritual attainment of the greater portion of the active Christianity of the present day. It is sincere and ardent love to Jesus, and calls out for him and his cause great and willing self-sacrifices; but the Jesus that is so loved and served is seen as weeping, bleeding, dying, and interceding for lost and ruined man. The Saviour in whose praise the heart is so warm, is Christ in his pity—his travail of soul for the perishing. This form of piety is thus higher than Christian kindness, but it is still love and gratitude for Jesus' kindness shown to sinners. It preaches Christ as the great orthodox central truth of the Gospel scheme, but it is mainly Christ as all in all for the sinner's salvation. It bows the knee, and confesses that Christ is Lord; but this is more in the gratulation of man delivered than " to the glory of God the Father."

Were there then such a Christian life brought out, and such a spirit of love and praise to Jesus spread over all the earth, it would doubtless fit for a higher heaven than the life of Christian kindness, but the praise is still mainly to the Saviour, as he brings "peace on earth and good-will to men," rather than the full chorus of the upper heaven, which keeps first in the song, "Glory to God in the highest."

III. The complete idea comes out fully, in reverent and child-like communion with the Holy God as our Heavenly Father.

A true conception of God, adequately apprehending his holiness, glory, and majesty, must necessarily awaken great fear and awe. All intelligences must stand in his presence in uncovered homage. Here angels bow, and reverently veil their faces. Cherubim and Seraphim cry continually, Holy, Holy, Holy, Lord God Almighty; heaven and earth are full of thy glory. No mortal can stand before him without feeling the force of the direction to Moses before the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

To every wicked man, the conscious approach to such a presence must be terrible. It is this which makes the view of present death so dreadful to the sinner. He then wakes from his long, delusive dream, to find this holy God directly before him. To all the guilty, "God is a consuming fire;" and even to a good man, standing in his own name, such a meeting with God is awful. So terrible was the sight that Moses said, "I exceedingly fear and quake." An unsinning angel may appear with covered face before him, but sinful man must ever, as at the first transgression, hide from his presence.

And yet this very God, in his holiness, has also of his own mercy provided a way wherein sinners may come to him, and commune with him, and feel no tormenting fear. When we look to him through his own constituted Mediator, who has taken our nature and borne our sorrows, the terror of his presence is softened to paternal benignity, and our feeling becomes that of filial reverence. Distressing dismay subsides into childlike respect and adoring love. The redeemed sinner can now stand beneath that blazing eye which searcheth his deepest secret, and bow before Him in whose sight the heavens are not clean; and yet here, under the shield of his accepted Redeemer, he loves to abide, and joyfully worships in the very holy of holies. With all his holiness and dread authority, the penitent soul has now learned also his Fatherly compassion and grace, and is not afraid to stand before him.

mystery, under such influence, that so much apparent "goodness is as a morning cloud and as the early dew." He will not wonder that the sensational preachers and sentimental hearers so soon get tired of each other.

But on the other hand, that kind of dealing with fallen man, in any clime, which takes him into the presence of the heart-searching God, and obliges him to see the necessity of meeting and gaining preparation for communing with him—such preaching and dealing with the sinner never loses its power. It penetrates to the deepest fountains of the soul, and such motives never wear out. To these appeals, the ear of saint and sinner ever opens, and the convicted man is forced to cry out, "Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth." "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes!" We shall make the most Christians, at home and abroad, we shall make the best Christians, when we constrain the most directly to the inquiry, How shall I appear before God? and when we bring the soul at length into the most intimate communion with God.

The nations of the earth wait for the day of universal peace, and all the families of mankind need to be brought together in love and kindness. Commercial intercourse will not effect this. Literature, philosophy, political diplomacy, will never kindle and diffuse Christian philanthropy. The love of Christ shed abroad in the heart by the Holy Ghost, bringing into love to and communion with God, will alone bring men truly to love one another. The greater contains the less, and communion with God holds within it also

fellowship with man. We are to value communion with God not as the means to get the further end that man should be kind to man, but because godly communion is itself the highest grace in its own excellency, and includes and sustains within itself, love to man, and all lower graces. It is the great end of Christian conversion itself, and the consummation of the Christian life, that the sinning soul has been brought to dwell in peace with God. We shall have finished our missionary work, and prepared the heathen for all other good, and brought humanity to its highest excellency, when we shall have brought the feeling of the Psalmist to be universal, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

And now, brethren, this same thing, so important for the heathen world, is equally important for us in laboring for their salvation. As co-workers with God for a dying world, our first need is, that we come close to him, and keep in habitual communion with him. We shall so be "changed into the same image, from glory to glory," and our love and devotion to him will grow deeper and purer from year to year. This communion with the Father will be through the Son, but in the mediation of the Son we shall read the very heart of the Father. All that the Son suffered and does for a lost world, is but fulfilling the plan and executing the will of the Father. Distinction of office and execution in the redemption-work, makes no distinction in design and disposition. "Here the whole Deity is known;" "the justice and the grace" have equal glory; and the justice and the grace have no distribution, in property or degree, among the persons of the Godhead. Our communion here is with God in his unity, and the fellowship is equally with the Father, and with his Son Jesus Christ, and with the Holy Ghost. In giving our hearts to God, we receive in return a Father's embrace, an elder Brother's welcome, and the in-dwelling Spirit of perpetual consolation.

Here, too, we get our true and deep sympathy for the heathen. We shall pity their personal debasement, their social degradation, and most of all shall we pity their alienation from God. All other woes are as nothing compared with the absolute desolation of living without God. The same impulse will then move us towards them as that which sent the Saviour to our lost world. "Lo, I come." "I delight to do thy will, O my God." Communion in God's will is our best preparation for all missionary service. Nothing else can make us so strong to carry help to the lost nations and tribes of men. When discouragements and disasters and delays press upon us, nothing else can keep us so hopeful, so enduring, so persevering. Amid all sorts of hindrances, this will make us patient, courageous, and at length triumphant. In every difficulty and trial we have but to say,

> "Nearer, my God, to thee, Nearer to thee."

and we shall go on refreshed and unfaltering. Near to God ourselves, we shall not fail nor grow weary in bringing others to him. We shall expect and choose not to rest, till we reach the heavenly communion.

Out of this fallen world, God has revealed to us that he will gather a redeemed world of his own. He will "purify unto himself a peculiar people." In all ages he has had a seed to serve him, and the promised age is coming when all shall know the Lord. Our part, brethren, in the good work, will soon cease. But all are one in Christ Jesus, "of whom the whole family in heaven and earth is named," and those who go up to their communion with God, face to face, will have their places here filled with other workers, growing more zealous, more successful. The spiritual temple shall gather its living stones from every land, and grow up to its finished consummation. The voices of all the holy in heaven and earth shall shout the top-stone to its place, crying, "Grace, grace, unto it." "Every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

THE WORD OF LIFE THE LAW OF MISSIONS.

SERMON,

REPORT THE

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

SIERT TA

MEETING IN BUFFALO, N. Y.

BY

JOSEPH P. THOMPSON, D. D.

PASTOR OF THE BROADWAY TARRESAME CHURCH, NEW YORK.



BOSTON:

MISSIONARY HOUSE, 85 PEMBERTON SQUARE. 1867.

 $(\theta)$ 

A

## SERMON,

BEFORE THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING IN BUFFALO, N. Y.

BY

JOSEPH P. THOMPSON, D. D.
PASTOR OF THE BROADWAY TABERNACLE CHURCH, NEW YORK.

BOSTON:
MISSIONARY HOUSE, 33 PEMBERTON SQUARE.
1867.

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

BUFFALO, N. Y., OCTOBER, 1867.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Thompson, for his Sermon preached on Tuesday evening, and that he be requested to furnish a copy for publication.

Attest,

JOHN O. MEANS, Rea. Secretary.

### SERMON.

#### JOHN 1. 4.

IN MIM WAS LIFE; AND THE LIFE WAS THE LIGHT OF MEN.

These words express the fundamental law of Christian Missions — that the true enlightenment of mankind proceeds from the Life that is in Christ. Our Lord's command to evangelize the nations in his name was but a preceptive form of that Philosophy of Missions which was embodied in his incarnation, and which is at once the constant argument for the missionary work and its deepest inspiration. For whatever the passing type of methods or results in the work of Missions — which vary with epochs of the Church and phases of society — the spiritual condition of mankind that necessitated the incarnation of the divine Word is an unvarying fact of our common humanity, and can be reached only through the life-power that Christ brought into the world.

The coming in of light presupposes a state of darkness; and the darkness in which the light from heaven first appeared was not the accident of one people or age, but a state common alike to the Scythian barbarian, the Greek who had Plato and Aristotle, and the Jew who had Moses and the prophets; a darkness not measured by ignorance alone, but casting its shadow, and even intensifying its gloom, by the side of philosophy, art, culture, and of religion itself—

thus "plucking darkness from the very light;"—a blindness of the heart through its alienation from the life of God. And therefore there was needed not merely the light that comes by shining, i. e., manifestation, discovery, enlightenment, which might come through the progress of science;—but the light that is evolved by Life, i. e., renovation, which can come only from above.

Now, the peculiarity of the light indicated by John, the light of the incarnate Word, was an emanation of Life; "In Him was Life; and the Life was the Light of men." This original philosophy of Missions is the fundamental law on which the work proceeds, and by which our faith and zeal in it must be sustained. The deeper our look into that Philosophy, the firmer our hold upon that Law, the more absolute will be our conviction of duty in the work, the more unwavering our confidence in its results.

Christ who centres in himself Life, Light, and Love, when he allied himself with our Humanity, brought into its sphere a personal power the highest in measure and kind, and of the widest and farthest reach:—for his entering into human flesh was the advent of Life and Light, the two terms which represent the sum of all power, of all capacity and all blessedness in the universe. He brought to us all that God is, in order that we might become all that man can be.

The text sets forth the personality of the Word as the life-power, and his incarnation as the introduction of that power into the world of mankind for all its generations. The eternal self-subsistence of the Word was the essential prelude to his incarnation, as the incarnation is for us the rendering of his eternal life and love into forms which the human mind can appreciate. "In the beginning was the Word, and

the Word was with God, and the Word was God; the same was in the beginning with God." But this conception of the Absolute so far transcends our thought that the evangelist at once descends to the plane of finite, created existence, and links this to the Word as his personal work. "All things were made by Him; and without Him was not anything made that was made:" — the whole universe of matter, life, and mind was conceived in his thought and produced by his act. But we can no more grasp the universe in its totality than existence as an absolute entity; if we attempt to fathom either by our philosophy,

"The intellect engulphs itself so far, That after it the memory cannot go;"

and therefore the Gospel brings the sublime conception with which it opens, still closer to the capacity of our thought. This eternal Word, this absolute and self-sufficient God, this Creator of all things, links himself to this world and to our humanity as the special sphere of his personal manifestation. That we might rise to him, he first came down to us. "The Word was made flesh, and dwelt among us;" he "in whom was life" came into the world to be "the light of men."

These simple words enunciate in the spiritual life that principle of "the correlation of forces" which science has lately suggested as the ultimate law of physical phenomena. As heat will produce motion and motion will generate heat; and again motion in the friction of certain substances will generate electricity, and electricity can be applied to produce mechanical motion, so all forces, it is held, are con-

John i. 1. John i. 3. Dante, Paradiso, Canto i. 8. John i. 14.

ible into each other, and instead of many indedent forces, there is one all-pervading energy, bable of various transformations in its modes, but destructible in its nature; in other words, in the perations of nature, nothing is wasted or lost, and nothing wears out; but the energy that seems to be expended in one form, reappears in another. Now this very doctrine of the correlation or the mutual transforming of forces, whose sublime simplicity and almost spiritual insight of the universe place it, even as an hypothesis, among the grandest conceptions of the human mind, was announced eighteen centuries ago as a fundamental principle in the kingdom of

On the one hand, Jesus proclaimed himself the spiritual life as constituted by Christ. "light of the world;" and added, "he that followeth me shall not walk in darkness, but shall have the light of life."2 Through all the realms of organic nature light is the nourisher of life, "indispensable to a healthy development and a persistent vitality." The chemistry of the sun transmutes inorganic matter into the substances of vegetable growth, distills the fertilizing showers, vitalizes the myriad tribes of insects, evokes the songs of birds, developes in mar the red-blood-cells which give body to his muscle mairow to his bones, and thought to his brain, colo the infant's cheek with the glow of healthy organiz tion, cheers the sick man with healing mercy; short, the continuance of the physical creation, its beginning, depends upon the word, "Let then Light." And here the analogy of the spiritual

at once suggests itself—that Christ in bringi The Correlation and Conservation of Forces, by Professors Light; Its Influence on Life and Health, by Forbes Winslow, Faraday and others.

See also Heat as a Mode of Motion, by Professor Tyndall.

the soul light upon whatever concerns its existence, state, recovery, destiny, as the offspring of God fallen, redeemed, immortal, brings to it a quickening power, the light of life.

But on the other hand, the converse is also true, though somewhat less obvious; for Christ was Life as well as Light; and as the light he gave was life to the soul, so the life he imparts is the light of men; and his capacity of giving the kind of light that man's darkness required, and that which distinguishes his light from all other, proceeded from the fact that "in Him was life." Thus did the Gospel anticipate by eighteen centuries the doctrine that science only surmises as a theory, assigning it the place of a fundamental law in the kingdom of Christ. There all forces are correlative, and interchange their functions; Light leads to Life, and Life produces Light, and both emerge in Love. And the Gospel goes back of this subtlest hypothesis of science, — the universal energy, - where science cannot follow, and unveils the one infinite and ineffable Person, who is Himself both Life and Light, and the source of all life and light to our souls. There is nothing in the universe so great but Christ is greater. There is nothing so glorious but Christ is more glorious still. And there is no mystery of life, activity, or growth affecting our souls, which is not either revealed in Him, or hidden in Him, who is "the image of the invisible God," who is "before all things," and by whom all forces, principles, beings, laws, visible and invisible, thrones, dominions, principalities, powers, consist or stand together:

The text serves as the nexus of the life of the eternal Word and the life of the historic Christ: it marks the transition from the profound abstractions

<sup>&</sup>lt;sup>2</sup> Colossians i. 15-18.

of the Prolegomena to the simple narrative of the Gospel — and binds the two together, through the mystic unity of the God-Man. Between the metaphysical formula, "In the beginning was the Word," and the historical formula, "There was a man sent from God, whose name was John," are given the fact of the incarnation, and the necessary reason for it. To men in darkness the eternal Life appeared as the Light "which lighteth every man that cometh into the world;" and John "was sent to bear witness of that Light, that all men through him might believe;"1 and thus the very mystery of the divine life was linked to our personal human life. He who was Life in himself brought Light to man through his life-presence and power. We shall the better comprehend the Incarnation as the philosophy of missions and their fundamental law, if we study the two aspects in which Christ is here presented, Life and Light, first separately, and then in relation to each other.

I. CHRIST WAS LIFE IN HIMSELF, AND THE SELF-SUBSISTING SOURCE OF LIFE TO THE UNIVERSE.

When 1800 years ago a babe was born in Bethlehem of a chaste but lowly virgin, and for want of room in the inn was cradled in a crib of the stable, that tiny and dependent life hid within itself—as yet undeveloped even to Mary's hopeful faith—a life from above, the "power of an endless life." He who entered the world by that lowly portal might have come in a full and perfect manhood, descending from the golden gates swung open, and with a legion of attending angels. But Life and Light come not with observation, and in that very meek and quiet advent lay "the hiding of his power." That "Holy Thing" which was born of Mary was the "Son of God," "the Word of Life made flesh." Hence in represent-

ing the birth of Cnrist, all great painters agree in making that new-born life the central light, the radiating glory of the picture. Yet only Raphael, and he but once in a hundred and twenty distinct pictures of the Virgin and child, has succeeded in throwing into the child's eyes the unfathomable pathos of a life, that from some mysterious deep within, looks forth with prophetic yearnings that embrace the whole world, and then dissolve in the eternity beyond; — in him was Life.

(1.) The text affirms of the Word that He has life in himself independently. It is not enough that we conceive of him as endowed with life, or as possessing the property of life even from eternity; he is the essential Life, underived and absolute. Such a life does not come within any category of human consciousness or observation, but stands apart and alone as the highest conception of being. All life of which we have knowledge is derived and dependent; it springs from some antecedent and exists under certain conditions. Every plant and animal has a beginning, and that beginning proceeds from causes outside of the thing itself, and that were in action before it began to be. Moreover, when life has been produced in a vegetable or animal form, certain laws and conditions must be fulfilled in order to sustain it, and where these fail, the life ceases.

Yet even in this derived and dependent form life is a profound mystery. No scrutiny of science has yet pierced its veil to detect the essential thing called life, apart from the forces and conditions that develop its activity. When life forsakes the body, we cannot see it, touch it, weigh it, photograph its image. "A dead bird weighs as much as a living one. Nothing which our scales can measure is lost when the vital

force is gone. It is the Great Imponderable." 1 Nor can all the incantations of our science bid life back again. Having the very same proportions of gelatine, albumen, fat, starch, salt, bone-earth, that enter into the constitution of the human body, we cannot so combine these ingredients as to make a living man; no Liebig has brought forth that product from his laboratory; - even the exact reproduction of the mother's milk which that great chemist had prepared to supply the life-essence of nature's chemistry, turned to poison in the stomach of the babe; and though science has taught us that the action of heat upon the germ, alike in the vegetable and in the animal kingdom, brings forth vital activity, we cannot account for the organizing force in the germ-cell, nor tell how Heat engenders Life.

If then life which we know to be derived and dependent, which had a beginning and can exist only under certain conditions, if this common fact of life in the whole vegetable and animal kingdom is still to us the same dark insoluble mystery that awed the Egyptian four thousand years ago, how stupendous the thought of a life which had no beginning, and is not conditioned upon any facts or laws known to us in the wide universe. Yet such is the thought the text gives us of Christ: — in Him was Life. Life as a principle and a power, Life in its essence, was already in Him, and had been from eternity; and though when he entered into the world he assumed an earthly life under the forms and conditions of humanity, yet could he appropriate without reserve that ineffable title by which Jehovah announced to his absolute and essential being — saying "before Abraham was, I AM;" and again, "I am Alpha and Omega, the beginning and the ending;

<sup>&</sup>lt;sup>2</sup> John viii. 58.

which is and which was, and which is to come, the Almighty." All that pertains to the idea of Life, all that enters into our most refined and most sublime conceptions of God as the absolute and eternal Life, we must transfer to Him who was at once the Son of Man and the Son of God, in order to realize the meaning of the words, In Him was Life.

(2.) But this life which was in Christ in its original and absolute essence, was also a creative power. "All things were made by Him, and without Him was not anything made that was made."2 By virtue of the life-power inhering in his own essential being, he became the author of life to all things that are. Multitudinous and diversified as are the forms of life, from the burning seraph before the throne of God to the glow-worm in the garden, from the angel swift as light to the tiniest insect that creeps and burrows in the dark, from Gabriel loftiest of the sons of God to the infant in its cradle,—all have their existence from Him in whom was Life. This Biblical idea of creation by one personal life-power far transcends the scientific postulate of an all-developing energy in the physical universe. Heat, more nearly than any other force in nature, approximates a spiritual power; for this subtle invisible force is in constant activity throughout the whole creation, now producing motion, now light, now electricity and magnetism, and convertible into every form of force, so that the physical universe may be regarded as one vast factory or laboratory worked by heat. And this grand generalization enables us to comprehend the simplicity and oneness of force amid the many and vast diversities of form. But it stops short of the origin of force, the source of heat or whatever may be the ultimate

Energy; whereas John's philosophy gives us the One Life-power.

To follow the beautiful illustration of a scientific writer — though all analogies of the material must fail to represent the spiritual—"A cotton factory in full action contains a vast number of machines, many of them but repetitions of one another, but many, too, presenting the most marked diversities in construction, in operation, and in resultant products; for example, one is supplied with the raw material, which it cleans and dresses; another receives the cotton thus prepared, and cards it so as to lay its fibres in such an arrangement as may admit of its being spun; another series, taking up the product supplied by the carding machine, twists and draws it out into threads of various degrees of fineness; and this thread, carried into a fourth set of machines, is woven into a fabric which may be either plain or variously figured, according to the construction of the loom. In every one of these dissimilar operations the force which is immediately concerned in bringing about the results is one and the same; and the variety of its products is dependent solely upon the diversity of the material instruments through which it operates. Yet these arrangements, however skillfully devised, are utterly valueless without the force which brings them into play. All the elaborate mechanism, the triumph of human ingenuity in devising, and of skill in constructing, is as powerless as a corpse without the vis viva which alone can animate it. The giant stroke of the steam-engine, or the majestic revolution of the waterwheel gives the required impulse; and the vast apparatus which was the moment previously in a state of death-like inactivity, is aroused to all the energy of its wondrous life — every part of its complex organization taking upon itself its peculiar mode of activity,

and evolving its own special product, in virtue of the share it receives of the one general force distributed through the entire aggregate of machinery.

"But if we carry back our investigation a stage further, and inquire into the origin of the force supplied by the steam-engine or the water-wheel, we find the agency in each case is Heat: for it is from the heat applied beneath the boiler of the steam-engine that the liquid contained in it derives all its potency as vapor; and, in like manner, it is the heat of the solar rays which pumps up terrestrial waters in the shape of vapor, and thus supplies to man a perennial source of new power in their descent, by the force of gravity, to the level from which they have been raised."

Thus are we led away from the visible mechanism of the factory, from the noisy animation of wheels and spindles back to a silent invisible force that produces all this varied and complicated motion, and without which the whole mechanical structure would be idle and in vain.

But the illustration leaves us still upon the plane of physical forces. It lifts us to the sun, but no higher than the visible heaven in which he moves. To rise where John stood in his contemplation of the divine Word, we must stand with the angel in the sun,<sup>2</sup> we must conceive of a Being who both produced the forms and supplied the forces; who gave to all matter its existence and its modes, who gave to all creatures their life, and who is the first causator and the constant source of all the forces and agencies that sustain nature and produce life; "not circumscribed and all things circumscribing." This personal Christ it was by whom all things were made, without whom was not anything made that was made — for in Him was Life.

<sup>&</sup>lt;sup>1</sup> Dr. William B. Carpenter.

(3.) But the analogy of science helps us to a yet higher application of this life-power—its luminous activity in the sphere of human thought and volition.

In the great electro-light built for the Northern light-house of the British Government, there is a permanent magnetic power of only sixty pounds in six small stationary magnets; a tiny steam engine that consumes but eighteen ounces of coal per hour, drives an armature in face of these magnets with a velocity of fifteen hundred revolutions per minute, and by the current of electricity thus excited induces in an electro-magnet of three tons, a dynamic force of electricity that melts iron wire of one quarter inch diameter, so that it drops like molten lead, and flashes forth a light of three times the power of the sun; heat passes into motion, motion into magnetic electricity, and this again into light and heat a thousand times intensified. But all these forces lay dormant until intelligence combined them; and so all the divine powers of the soul, and the luminous properties of truth were latent and dormant, till the Life came and kindled them into Light.

The ideas of self-subsistence and of creative power do not exhaust the meaning of these four monosyllables, "In Him was Life." The work of the material creation, in which light was the most efficient agent, was typical of that spiritual creation wherein Christ by his own life-power doth make all things new. It was for the work of this creation that "the Word was made flesh and dwelt among us, full of grace and truth;" and "as many as received Him, to them gave he power to become the sons of God." In Him was life as the restorative power for the world of mankind, made dark and dead by sin. The soul that separates itself from God, by that act is dead unto all the

spiritual ends, powers, joys, for which it was created a personal intelligence. It has no activity of thought, will, affection toward the objects for which a being made in God's image should think, live, and act, but powers given for a spiritual and immortal life are wasted in the service of sense, upon objects of earth and time. And thus the whole race of man was dead in trespasses and sins; "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." 1

This condition, though utterly abnormal in the contemplation of a sound philosophy of mind, was the universal and invariable fact of human experience, a fact of uniform sequence, and therefore a law of history—not in the sense in which Positivists apply the term law to the phenomena of society, as a uniformity "with which no volitions either natural or supernatural interfere "2—but what Mr. Stuart Mill himself describes as "simple invariability of sequence, without any mysterious compulsion;" a law in fact resulting from the concurrence of mankind in willfully and therefore guiltily departing from God;—"they are all gone out of the way, they are together become unprofitable; there is none that seeketh after God." 4

Such being the law of human history, and all the more because the common stream of depravity was made up of the several but confluent rills of personal volition,—its whole set toward the sea of death,—there was no hope of counteraction but through the interference of a "supernatural volition" (I accept the term of the Positivist)—even a volition of divine pity and mercy seeking to save the lost. Into the

<sup>&</sup>lt;sup>1</sup> Ephesians iv. 18. <sup>2</sup> Auguste Comte, Positive Philosophy.

<sup>&</sup>lt;sup>2</sup> Examination of Sir William Hamilton's Philosophy, vol. 2, p. 300.

<sup>4</sup> Romans iii. 12.

world of spiritual darkness and death there must come a Life-Power from above, a Power greater than the soul, and adequate to compass its condition and necessities, a Power knowing how to reach the soul through its own nature, and, in the delicate and sensitive sphere of moral causes, to change the law of action without impairing the acting-power — the ' personality of the soul itself; a Power to quicken, enlighten, renew, restore, by bringing the soul again into its true and normal relations with God, and by bringing God nigh to the soul, that his presence, his truth, his holiness, his love, might act upon it as realities. Christ embodying the truth, the righteousness and the love of God in a living expression that men could see and feel, and bringing home to their hearts the reconciling grace of God by the sacrifice of himself upon the cross, was this life-power — a Power which, having in the Atonement gained a leverage against the law of sin and death, can move the world; and which moving ever from that fulcrum, carries on through the ages the work of restoration, till reversing the old law of history it shall make all things new.

This personal transforming power of Christ within the sphere of Humanity, is no less a wonder of Redemption, whose out-come it is, than is his official or priestly work of atonement for sin; "for if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." The Incarnation brought that life into contact with our sin-bound, sin-deadened world as an abiding power; for though the personal life of Christ is now simply a matter of record in the Gospel, its spirit has entered into history through the Church, as the most positive, permanent, purifying

and progressive power in modern civilization, and its light remains to "lighten every man that cometh into the world." "The law was given by Moses," and the law worked only death; but "grace and truth came by Jesus Christ," "the law of the spirit of life," for "in Him was life."

II. But the text recalls us to THE ILLUMINATING POWER OF THE LIFE THAT WAS IN CHRIST. A light he was obviously in the external relations of teacher and guide, giving certainty to knowledge in respect to spiritual things, and opening paths untrodden by reason in its endeavors after truth. But the meaning of John lies deeper. The incarnate Word was "the Light of men," "the true Light," the light adapted to man's condition of darkness and sin; the light which only could dispel a darkness caused by sin. And such a Light he was by virtue of the Life that was in him; for whereas his shining was unto life, the Light of Life, so by the principle of correlation, the Life was the Light of men.

The philosophical relation of Life to Light leads us back to the source of all things. It is the nature of Life to manifest itself; and since "whatsoever doth. make manifest is light," the power or quality of making manifest is the very essence of light. Thus a fire-fly makes itself visible in the dark by the light which it emits through the action of its own vital powers; and a visibility caused by the object seen is manifestation or light in its highest form. God is Life; and this absolute Life was first in the order of thought; but the manifestation of this Life through creation and to intelligent creatures was Light — the Life passing into Light by its tendency to make itself In the spiritual world Christ as Life manifest. becomes the Light of men by making Himself mani-

<sup>&</sup>lt;sup>1</sup> John i. 17.

fest to the soul, and by leading the soul to the manifestation of its true life in Him.

(1) As the absolute and eternal Life, and the giver of life to all creatures, Christ holds clearly in his view the whole universe of thought and of fact, and therefore can light this up as the sun lights up the material worlds. He knows all things, since all things were made by him; he knows where lie truth and right, and where error and wrong; he knows what is in man, and as the Son of God, he knows what is in God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." 1 As the absolute Life, he was the infallible revealer of God, and of the realities of that spiritual and eternal world from which he came into the world of sense and time. He, "the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto," 2 brought "life and immortality to light" by his appearing.

What light shone upon the nature of God, when the Word, veiled in human flesh, proclaimed "God is a spirit, and they that worship Him must worship Him in spirit and in truth." What light shone upon the character of God, when this Holy and Just One, who went about doing good, declared "he that hath seen me hath seen the Father." What light shone upon the power of God, when "as the Father raiseth up the dead and quickeneth them," even so the Son raised Lazarus by his word. What light shone upon the grace of God, when his only-begotten Son, himself dying for the sins of men, offered eternal life to all who would believe in his name. And oh, what light shone upon the future of man—where Socrates had dimly hoped, and after four hundred years Cicero

John i. 18. 21 Tim. vi. 15, 16. 3 John iv. 24. 4 John xiv. 9. 5 John v. 21.

had doubted still—when the Son of Man, crucified and buried, rose in the power of an endless life and ascended to heaven, saying "I go to prepare a place for you;" and again, "every one which seeth the Son, and believeth on him, hath everlasting life; and I will raise him up at the last day." In all the momentous facts concerning man as a spiritual being, Christ was the Light of men, because in Him was Life.

(2) And this Life is the light of men, because by quickening its perception of spiritual things, and the activity of its moral powers, Christ brings the Soul to discern and receive the truth. 'Tis no use, the sun shining upon a dead man. He lies there stark, cold, blind, insensible to light or heat. And one dead in sin would see no light of truth, though the heavens were written all over with the name of God.

"The light of the body is the eye," but it must be a sound, living eye; for, as Coleridge says, "detach the eye from the body; behold it, handle it, with its various accompaniments or constituent parts, of tendon, ligament, membrane, blood-vessel, gland, humors; its nerves of sense, of sensation, and of motion. this cold jelly the light of the body? Is this what you mean when you describe the eye as the telescope and the mirror of the soul, the seat and agent of an almost magical power?"2 No; the eye must be a living organ, or there is no light, though all creation were ablaze. A purely intellectual revelation disclosing God as an object of philosophic thought, could not have sufficed to enlighten the world. Its light would have gone out in the surrounding darkness; or at best, it would have been like moonlight upon a world wrapped in snow, making the cold seem colder still, and the firmament to crackle with icy spar. There must be life to make the light perceptible or pleasur-

<sup>1</sup> John vi. 40, and xiv. 2.

<sup>&</sup>lt;sup>2</sup> Aids to Reflection, Conclusion.

able; and therefore, the soul must be quickened in its moral feelings before it will take the full meaning and enjoy the full benefit of the truth that Christ reveals. The elementary truths of "repentance for sin" and "faith toward God," must first strike the heart, and by quickening the moral nature prepare the way for the higher truths; and thus by awakening conscience, arousing sensibility, and moving the heart with love, Christ lets in upon the soul the full light of his glory. This correlation of life and light explains that otherwise anomalous saying of Paul, "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." The analogy of thought would seem to require "life," a higher life to be imparted by Christ, as the crown of the sentence; but his life-power leads to light, and only the soul awakened by his spirit to receptivity can enter into that light which shall be its life forevermore. We see because we live, and seeing live alway. "In Him was Life and the Life was the Light of men."

The doctrine of the text finds already strong confirmation in history, and is yet to have its full verification in the renovation of the world through the Gospel.

I. The incarnation of Christ marks the epoch of a new civilization, through the enlightenment of mankind for a true and perfectible life. It is just now the cue of a sect of materialists — for there are sects in science as in religion, and dogmatism, speculation, heresy as well — to run back the origin of man to a dateless antiquity, and a condition of degradation close upon the brute, and then to derive from his history a natural law of development that would exclude the idea of —tervention through a divine revelation. The alleged upon which this hypothesis is based are as yet too

few and indeterminate to warrant a scientific statement concerning the *origines* of human history; but whatever may be the final result in respect to chronology and the condition of the race in prehistoric times, nothing can change the historical fact, that the Christian era marks the creation of a new world in ideas and in morals, in intellectual and in social life.

I freely concede — and as a believer in the Christian Revelation, most gladly accept—all that Humanity had attained before that epoch;—the material grandeur of the old civilization in Egypt and Assyria, the graceful and splendid culture of the later civilization in Greece and Rome; its potency in Art, in Literature, and in Philosophy, holding the thought of all after ages in its spell. Yet the fact remains that the civilized world has not simply outgrown but has discarded its type of human society. That old civilization is traced by the scholar in fragments and remains; it is parcelled out among the British Museum, the Louvre, the Vatican, the museums of Berlin, Florence, Leyden, Naples, Petersburg, Turin, Vienna, and lesser collections of antiquities in palaces and academies of the old world, and in college-halls of the new; its influence survives in Language and Letters, in the Platonic and Aristotelian methods that forever divide the empire of Metaphysics, in forms of Beauty and canons of Taste, and in Customs and Laws that linger beyond the memory of their origin; but nowhere does it exist as a concrete and palpable power. The old world died of moral inanition. One may read the verdict in the Annals of Tacitus, the Epistles of Seneca, the Satires of Juvenal, and on the uncovered walls of Pompeii. The old civilization failed of two essential conditions; — the improvement of the masses, and the enthronement of virtue by the sanctions of law and of public sentiment.

But Christianity, limited and imperfect as has been its application hitherto, marks the rise of Humanity itself, through the recognition of the individual man as the subject of personal rights and of commensurate responsibilities; through the enfranchisement of woman as the subject of prerogative and honor — above the competition of majorities for labor and rights — to be cherished and defended by a sacred chivalry, in the higher sphere of the esthetic sentiments; 1 through the conservation of the family as the sanctuary of love and purity, and the true unit of society and the state; through the exaltation of the public good as the end of government; through the ennobling of the soul as redeemed and immortal, and the commending of the poor as children of the all-loving Father, before whom all are brethren. From such ideas and their spirit leavening communities, have sprung the great universities of learning, the purest schools of art, the most just and liberal governments, the most wise and equal laws, institutions of charity and reform, of industrial order and progress; — in a word, all that pertains to the improvement of mankind as a whole in knowledge, virtue, happiness, which is the highest type of civilization, is a growth of the Christian era, and flourishes best where Christianity is most free and pure and strong.

The Jew dated events from the creation—"the year of the world;" the Roman from the founding of the city; but the city as he made it is gone, and the world itself now dates from Christ, the true unit or norm of Humanity, about whom crystallize all the elements of a worthy history—whose subject is Mankind, and whose law the Moral Order of Society. By his coming there entered into the world not only new light but a new power. For since the light from him

<sup>&</sup>lt;sup>1</sup> Eph. v. 25. 1 Peter iii. 7.

sprang of the life that was in him, his incarnation was a two-fold birth; of the divine into the human, of the human unto the divine; the birth of a new world out of darkness through the Life that was the Light of men.

II. The Church of Christ is the organic medium of his light, and in the measure in which it shares his life, becomes the light of the world. The light of the Saviour's life and teaching that is spread over the pages of the New Testament becomes concentrated in the Church — the Communion of saints — making that luminous as the body of Christ, whose holy and blessed one-ness in Him and the Father is the abiding witness for the divine mission and work of the Lord Other associations may be organized for the purpose of spreading light upon special topics, — like the Smithsonian Institution "for the diffusion of knowledge among mankind," - or for exerting influence in a given direction, as societies for specific reforms. But the Church of Christ is organically a luminous body; a city set on a hill, which cannot be It shines because it exists; but it exists, and therefore shines, only when its "life is hid with Christ in God."

To the disciples whom he would leave behind him to represent his life and doctrine among men, Jesus said, "Ye are the light of the world." And this was said of a little company of obscure men — fishermen, small farmers, here and there a publican, a few women in humble life, the poor of a subjugated and despised race, not a priest, a scholar, or a ruler among them — for as yet there was not in their whole circle so much of human learning as the Apostle Paul afterwards brought to the illustration of the Christian faith, and though Nicodemus and Joseph of Arimathea had been secretly drawn to Jesus, they had not avowed

Him as the Messiah; — of such unlettered, untitled, uninfluential men, with absolutely no position and no prospect in the world, was it said, they were not simply a light to their sect, their times, their country, but the light of the world. And how marvellously has this declaration been fulfilled in five of that little band, Matthew, Mark, John, Peter, and James, who have given to the world more of the light of truth and holiness than all the wisdom of the ancients had been able to produce. And wherever now the light of knowledge, truth, virtue shines brightest and purest, there the Gospels and Epistles of those primitive disciples are the fountain and the glory of that light. So penetrated were they with the life of Christ that by reproducing Him, — the Incarnate Word, the atoning Saviour, the risen Lord, — they have become the transparencies through which his image shines; and whatever the form of outward representation, we see in all the living Christ. Not the veil of St. Veronica which in wiping the brow of Jesus on his way to Calvary, caught his sacred features, not the cloth which our Lord sent to the king of Edessa with his own perfect portrait, and which by its miraculous light photographed itself upon the very walls of cities, not any ideal of Christ that legend has invented or art produced, could so represent the Son of Man as do the evangelists, who do not once describe, nor so much as hint at his human features. It was the life of Jesus infused into their souls that caused them to glow with the light of his countenance; "for the life was manifested," saith John, "and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us."1

And every soul that receives Christ as its life becomes transparent with his image, and according to church—not as represented by organization, sacraments, forms, structures, officers, rituals, councils, creeds, though these all have their intermediate functions—but the Church as constituted of living disciples, true to their faith, true to their Lord, true to their stewardship of the manifold grace of God, true to their commission to evangelize the nations, the Church of renewed, praying, living souls is the light of the world—the light as they receive and manifest the life; for the Scriptures, again affirming the sublime spiritual law of correlation, declare that these "shine as lights in the world, holding forth the word of life." 1

III. The Christianizing of the world, which is the necessary means to the perfection of human society, must be accomplished by carrying the life of Christ to the souls of individual men, through the Gospel of his grace, undiluted, unperverted and unpatronized! It is pretty much conceded that the Christian religion in some form is to become the prevailing faith of mankind, and that the type of civilization known as Christian is destined to overspread the world. Even those speculative Progressionists who regard Christianity as but a normal type of belief, which was developed in its turn and has now served its time, will patronize this antiquated and expiring system as the best hitherto produced, and while according it a decent sepulture, will condescend to borrow from it certain germs of thought for the development of their more sublimated theism and more spiritualized ethics; while in their theory of human perfectibility, they cannot advance beyond the Gospel ideal of holiness and the Gospel rule of love.

One of the most pure and earnest advocates of that

school which rejects the historical revelation of Christianity as a "Book-religion," and seeks to found the Faith of the Future as a "religion of the Absolute," upon the "revelation of consciousness," naively presents self-consecration, in love to God and man, as the highest development of religion in the soul, makes it "the duty of man to give to the love of God the highest place in his heart," and argues that under this consecration "religion would be the living heart of such a life "—a life dedicated "without reservation forever to be a life in God and for God"—and "the man's whole possessions, time, talents, worldly wealth would be held by him as things whereby he could do God's work in the world." Such a consecration, moreover, we are told, "will teach us to feel that there is no human being below the level of our sympathies," will make us "feel especially for all the degraded," and love and serve those who in themselves are most unlovely.

But these truths so forcibly propounded as the latest discoveries of the Absolute Religion and the ultimate truths of consciousness, are only a reflection from that Book-religion which has governed the Church of Christ for 1800 years; nor would any human consciousness ever have developed them into a law of life but through the life-power that is in the Book. For there we find these self-same truths, not simply written in sentences, but incarnated as a human personality in Him whose life is the light of men. And so the highest outcome of philosophic Theism brings us back to Christianity as the hope of the world. There is a something in this Christ too lofty and commanding to admit of being patronized by the expounders of "the Absolute"—a "consciousness of humanity" more

<sup>&</sup>lt;sup>1</sup> See Religious Duty, and Broken Lights, by Miss Frances Power Cobbe.

profound, an intuition of divinity more absolute than theirs.

The question of the regeneration of society is therefore practically the question, 'What type of Christianity shall be impressed upon unevangelized nations, or in what form shall Christianity be applied to the restoration of the world?' The Bishop of Natal answers 'only a rationalized Christianity will suit an intelligent and inquisitive Zulu, versed in the arithmetic of Jacob's sons and the mensuration of the ark.' 'No,' retorts the Lord Bishop of Honolulu, 'not a rationalistic but a ritualistic Christianity will win the simple children of nature, by making Christian sacraments and worship a refinement upon the sacred rites of their ancestors, and thus appealing to their old religious sentiment, without Puritanic harshness.'

Our answer is, neither Gerizim nor Jerusalem, but Christ; — that Christianity will give the true light which itself comes nearest to the Life; and the true evangelization is not primarily by an external apparatus for illumination, whether literary or ecclesiastical, but the preaching of the Gospel with a view to its direct living, saving power upon the souls of men; and all the machinery of missions, — organization, publication, boards, societies, schools, churches, must be subservient to this life-knowledge of Christ in the soul, or it becomes an obstruction to the light; for no one can come to the full light of Christianity who has not received a new life of his soul through the quickening, illuminating, renovating life of Christ. For lack of that inward receiving of Christ, the light may shine in darkness and the darkness comprehend it not. If in any land our missions lack success, it is not for lack of organization, or science or ceremony, but solely for lack of the life—and this chiefly the lack of a living prayerful union with Christ in the

Church here, vitalizing the work yonder, and flashing light through wires that never break nor falter, that cross every continent and fathom every sea. More light of science for the African! more light of candles for the Islander! nay, more of that life which has already in one generation created a Christian people of the barbarians of the Pacific, and at the same time, in Turkey, has formed a commonwealth of intelligent, spiritual, practical believers, out of captious and ritualistic orientals.

If we would see the light of Christianity spread in our time, we must lay our Christianity nearer to the Life. Appeals to sensibility pall by repetition. Appeals for money have already exhausted the ingenuity and rhetoric of secretaries, agents and pastors. Appeals for men meet no response when there is no moving impulse within the Church. The romance of the missionary enterprise is gone; even its heroism is challenged by adventurous travelers and explorers. Arguments for missions from statistical results, from commercial benefits, from social progress, from motives of philanthropy, while they increase in weight with years, decline in power through familiarity; and even the picture of the vices and miseries of the heathen fails to stir the heart, if too often photographed to the eye. Luxury grows apace; riches increase, and with them desires, tastes, gratifications; while the Mission-Board is regarded as an insurance to be kept up at a fixed rate of premium, an annual assessment for which increase of income is not reckoned! Ah, brethren, would we see the light of the Gospel advancing, we must lift ourselves to the height of the great argument of the text; must feel the power of an endless life; must have within us the life of Christ, yearning with possibilities of good so vast and glorious, that it will not permit us to be satisfied in working, giving, or accomplishing, till He shall be satisfied of the travail of his soul. Our first want is never Learning, nor Wealth, nor Measures, nor Men, but more of that Life, which in the work of missions is the law of progress and of power. "In Him was life; and the life was the light of men;" and we are sent to bear witness of that Light—and none other—"that all men through him might believe."

It is nothing that the Light is come, unless we have the Life. One may shut himself up in a darkened laboratory to analyze a ray of the sun admitted through one little aperture; he may measure its force and velocity, produce the spectrum and ascertain the properties of each color blended in the solar beam; yet should he persistently engage in this process of analyzing light, his own system the while would. pine and shrivel for lack of the life-power, the bloodpower, of the sun. And one may so deal with Christianity as an intellectual text-book, with its facts and doctrines as matter of critical analysis, with Christ himself as a historical or mythical phenomenon, with the Gospel as a subject for the microscope, as utterly to miss the life-power of Christ warming and enlightening the soul. And this is what Rationalism would accomplish for an inquisitive Zulu: give him a light without actinism, a Christianity without life.

On the other hand, the very agency appointed for giving light may be made a means of impeding its vitality. The moon which is hung as a mirror to reflect the sun upon our night may swing round so as to hide the sun by day. Should that eclipse be prolonged, the earth would grow chill under its pallor; all warmth and vitality would by and by be gone; vegetable life would grow sickly and decay; the brute creation would go wild with terror, and with melancholy howlings die. It was thus that in the middle

ages the Church, constituted to be the light of the world, obtruded its hierarchy and ritual before the Word of life. And a ritualistic Christianity is but the intervention of artificial lights by which the true is cast into the shadow. Like the Athenian worship in the time of Pericles, it is "an attempt to relieve the mind by the daily amusement of its sacrifices." In its culmination at Rome on the 29th of June last, it illumined the interior of St. Peter's with its hundred thousand candles, whose twinkling was made visible by curtaining off the light of the sun from the dome and windows. And this is what Ritualism would accomplish for the sunny islands of the Pacific—curtain off the day that its wax-tapers might be seen!

Ah, man still, as at the first, has need of the light of life, for his darkness is of a character which only Life can penetrate and absorb. Upon the shortest day of the year I stood within the Cathedral of the Assumption at Moscow, the most sacred sanctuary of the Greek Church. In local associations this is even more impressive than St. Peter's, while its dimensions are more easily mastered, and the unity of its effect is neither lost in vastness nor broken by side-chapels that dispute the preeminence of sanctity and riches. Here the Chief Patriarch has his seat. Here all former Patriarchs lie buried. Here is the holy chrism which, reproduced like the oil of the widow of Sarepta, is applied in baptism to every child born within the pale of the Greek Church throughout the Empire. Here every Emperor of Russia for four hundred years has taken the oath and received the sacrament of coronation. Here Byzantine art has decorated the walls, pillars, and ceiling, with the whole history of the Gospel and the Church, in gold and enamel; while imperial magnificence and passionate devotion have lavished upon altars, shrines, and pictures

> "The wealth of Ormus and of Ind, Barbaric pearl and gold."

The service was majestically intoned by a celebrant who looked the very king of priests; and splendid choral responses rolled their deep-voiced bass under the spray of boys' voices, richer than organ or lute. At the close of the Litany, when the golden gates of the Iconostasis 1 swung open, and the Holy of Holies appeared glittering with gems and wreathed with incense, the sunlight stole in through the domes, heightening the effect of candles, till all the jewels were ablaze, and the four walls, gilded and painted from floor to roof, were resplendent as an apocalyptic vision; — on the altar-screen the Eternal Father, the Virgin and the Son, with patriarchs, prophets, angels and apostles in gold and brilliants; on the right wall the seven holy Councils; on the left the story of the Virgin's life; on the pillars the canonized martyrs; in front the last judgment, — all history represented as related to Christ; the cathedral one grand and solemn Te Deum, the goodly fellowship of the prophets, the noble army of martyrs, the glorious company of the apostles praising the King of glory, who will come to be our Judge. Of a sudden the sun kindled the halo around the infant Saviour upon the Altar-screen, and for an instant all the light of the Cathedral was beaming from his face. It seemed to say, This brilliancy of color, gold, and jewels is not light; there is no warmth in these walls, no life-power in this ritual; Life only can give light; and "I AM COME THAT YE MIGHT HAVE LIFE."

<sup>&</sup>lt;sup>1</sup> The Iconostasis is a screen covered with sacred pictures, which shuts off the Bems or Sanctuary from the congregation.

## The Attraction of the Cross.

### A DISCOURSE

BEFORE THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING AT NORWICH, CONN.,

OCTOBER 6, 1868.

BY

REV. HENRY A. NELSON,

OF LANE THEOLOGICAL SEMINARY, WALNUT HILLS, OHIO.



BOST-ON:
MISSIONARY HOUSE, 33 PEMBERTON SQUARE.
1868.

### A. DISCOURSE

BRFORE THE

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING AT NORWICH, CONN.,

OCTOBER 6, 1868.

BY

REV. HENRY A. NELSON,

OF LANS THEOLOGICAL SEMINARY, WALNUT HILLS, OHIO.

BOSTON:
MISSIONARY HOUSE, 33 PEMBERTON SQUARE.
1868.

RIVERSIDE, CAMBRIDGE:

PRINTED BY H. O. HOUGHTON AND COMPANY.

The lift of 16.

Red. March 28,1872.



### DISCOURSE.

"And I, if I be lifted up from the earth, will draw all men unto me."—
JOHN xii. 82.

Ir we had no inspired help to the interpretation of these words of Jesus, we might be in doubt what this lifting up from the earth should mean. But an explanation is given, by the Evangelist, in the following verse: "This he said, signifying what death he should die."

The meaning may be made more clear by comparing two other passages, in which the same phraseology occurs.

In one of these (John iii. 14) our Lord, conversing with Nicodemus, says: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." He compares the spiritual healing and salvation which human souls receive by believing on him, to the bodily healing and salvation which the Israelites received by looking to the brazen serpent. It seems evident that our Lord made allusion to the visible resemblance between the setting up of the serpent of brass upon a pole and the elevation of his body upon the cross. Yet doubtless he would also have us look through this outward and visible resemblance, as through a veil, and see the deeper spiritual

resemblance between that trust in God which would dispose a person mortally wounded by a poisoned tooth or sting, to turn his eye toward that from which God's word had assured him that such a look should bring healing, and that trust in God which enables a soul conscious of guilt to rely, for spiritual healing, upon that which, God's word assures him, shall secure that to him.

In the other place (John viii. 28), our Lord is addressing the Jews, and says, "When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." He evidently referred to his crucifixion, which he knew was to be brought about by their agency; although his allusion was somewhat enigmatical, and probably not intended to be fully understood, until events should expound it in fulfilling it.

Our Lord did also predict his own crucifixion in express words: "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify: and the third day he shall rise again."

We are justified, by a comparison of all his sayings, in understanding the "lifting up," of which he spoke so often, to denote his crucifixion—the elevation of his body upon the cross.

At the same time we must understand him to have referred to this, not as a mere visible phenomenon, not as a mere physical fact, but with a vivid apprehension of the moral meaning and the spiritual power of that event. Recollecting this, we may not perhaps be sure

that, in those words, "lifted up," while describing the physical mode of his death, he did not also hint at the exaltation in honor, in spiritual influence, in heavenly dominion, by which his crucifixion was to be followed, which his "obedience unto death, even the death of the cross," was to win.

However this may be, in respect to the meaning of the words "lifted up," we certainly have, in this text, a clear expression of the Redeemer's confident expectation of winning, by means of his death, a sublime exaltation in influence and power. It discloses a state of mind in Jesus which cannot be accounted for on any infidel theory—on any but the Christian theory.

Let us try to put aside, for the moment, the views of Christ which we have derived from our study of the Scriptures, in the light which eighteen centuries of Christian history have thrown upon them; and let us go back, in imagination, to the time and the place at which he spoke these remarkable words.

Who is this that speaks so enigmatically of being "lifted up from the earth," and so grandly of "drawing all men to himself?" He is one who came out of Galilee, and who sprang from an obscure family in one of its least reputable villages. He has become quite notorious, both in Galilee and in Judea; has powerfully impressed the people by his discourses, and by wonderful deeds; but the leading men of the nation, the recognized authorities in church and state and schools of learning, despise him as a vulgar impostor, a dangerous deluder of the people. He seems to know that they are plotting his death; and he expects that they will accomplish it. He has even told his friends what form of death he expects to suffer, and has intimated by what complications, and with what treachery, and

in what mode, it will be effected; also, that it is to be brought about on the public occasion, to attend upon which he and his disciples are "going up to Jerusalem."

Consider, now, the remarkable fact, that such a man, so circumstanced, with such distinct expectation of soon being put to death ignominiously, not only has this expectation without terror, speaks of it without perturbation, and goes, of his own accord, to the place where it is to occur, without any effort to avoid or prevent it, but evidently contemplates that ignominious death as the sure means of his own wonderful exaltation, and of the fulfillment of his great plans and hopes. The marvel of Jesus' behavior is not diminished when we take into account the popularity which he has acquired. In the context we have a vivid exhibition of this. The people who were gathered from all parts of the land to attend the national festival in Jerusalem, having "heard that Jesus was coming," "went forth to meet him," waving the branches of palm-trees, casting them down in the path along which he rode, and hailing him with such shouts as people only utter in honor of their highest rulers or greatest deliverers. Not the most popular of statesmen, or the most illustrious of generals—not Washington, not Napoleon, not David - was ever greeted with popular acclamations more enthusiastic or more expressive of popular confidence. What effect would such demonstrations have had upon the mind of the rustic Galilean if he had been only what he seemed to be, or only what he was understood to be by the people, or even by the most affectionate of his disciples?

Perhaps some one will remind me of Washington, who might have been a monarch, and who preferred to be a citizen; or of Garibaldi, who was a dictator,

and voluntarily relinquished his power, and went home to his island, humbly to await the movements of that almighty Providence, whose instrument he felt himself to be. But neither Garibaldi nor Washington had to choose between a position of supreme power, offered by a thankful people, and ignominious death, with the mad consent and approval of the same people. To retire from a scene of public honor, after a distinguished and successful career, bearing the gratitude of a rescued nation, is not the same as to turn away from the opening of a career full of glorious promise, to ignominious death.

Taking the lowest view of the behavior of Jesus, claiming nothing for him but what the simplest view of the facts demands, the manner in which he contemplated the death which was to terminate his earthly career—so prematurely, in any secular view of it the manner in which he accepted it and went forward to it, is above all comparison with what is recorded of any other historical personage. There was, indeed, one possible interpretation of his behavior, at the time, which would take away all its sublimity. It was the supposition that he was insane. We can conceive of a man having lost his reason, becoming possessed with ideas which would cause him to meet death with composure, while all sane men would perceive that those ideas were utter delusions. It is probable that some men of that time, some of "the wise and prudent," the learned and distinguished, regarded the behavior of Jesus and his death in just that way.

Eighteen centuries have now passed, and we are looking back, across them, over all the great events, and all the illustrious names, which fill up their wondrous record. As mere students of history, irrespective

of all religious opinions, none can fail to perceive that there is now no one of all those names so illustrious as that of the Galilean whom Pilate crucified. We even give his name to this grand period of history, calling it the Christian era, and dating everything, of which we make record, from his time. Not all mankind do this, it is true. The Chinese do not; the Turks do not; the Africans do not; the majority (in numbers) of mankind do not. But what part of the world's population do this? What part of the world's learning, and wealth, and power do they possess? And what are their reasonable prospects for the world's future? Let any one attempt to account for this on any theory of infidelity. In doing so, he will soon perceive how much a fact so simple in statement involves. Nations which did not exist when Jesus was crucified — kingdoms, empires, and republics, — but which now literally rule the world, have their most notable annual holiday in commemoration of his birth, and their weekly holy day in honor of his resurrection. They also date every document, — historical, commercial, or epistolary, — from the beginning of his era.

What gives Jesus this central and dominant position in the world's history? Take away all that Christians believe concerning the death of Christ—its significance, its purpose, its efficacy; expunge from Christian literature all that would never have been written if there had been no human souls believing that their eternal salvation is procured by the shedding of his blood; take out of history all that has been achieved under the inspiration of that solemn faith; and what would be left to have made this the Christian era?

Let the death of Jesus be only the ending of his life, like any other man's death; make all you will of

the judicial outrage by which it was brought about, and of all the circumstances which distinguished it as an instance of martyrdom, and let it be only that; and would there, could there have been a Christian era? Nay, it is what the Christian world believe concerning the death of Jesus, and its relation to their immortal hopes, that has raised all their minds to such exalted It is what Christianity teaches, and views of him. Christians believe, concerning the significance and efficacy of Jesus' crucifixion, that has made it the governing and molding power of these ages. Thereby it has gathered to itself all the resources of the past; is the true conservator of all that is valuable in the present; and obviously furnishes the world its only good hope for the future.

Do you know of anything in history more wonderful than this — that a man of Galilee, a young man, a poor man, of obscure parentage, of no distinguished connections, despised and hated by the great and powerful, and seeing himself about to be put to death, should confidently affirm that his being put to death ignominiously would elevate him to a position of vast and permanent power and influence; — that he should set this forth to his disciples, and to his enemies, and to the judge about to sentence him to death, in language and figures the most magnificent, yet in a manner and style wonderfully calm and sober, the farthest possible from the style and manner of a fanatic?

Yes, it is even more wonderful that we now know those words of Jesus to have been fulfilled. After so many centuries, the most thoughtful men of this generation, and men of all manner of beliefs, look back to him as by far the most eminent personage in all history. However it is to be accounted for, or regarded

as unaccountable, he is universally recognized as the source of the most potent influences now operating upon the world, and still determining the course of its continuing history.

The kingdom of Christ, now existing in this world, the dominion of Christ over those who acknowledge him as their sovereign, who hold his authority superior to any earthly authority whatever, is most wonderful and most glorious. There is no other empire, now existing, or that ever did exist, which can be compared to it. The power of Napoleon, of Charlemagne, of Alexander, or of Cæsar, was utterly insignificant in comparison with that of the crucified "King of the Jews," that king who asserted his royalty before Pilate, and defined it as "not of this world;" and more explicitly defined it, when he said, "To this end was I born, and for this cause came I into this world, that I should bear witness unto the TRUTH;" — that king whose servants do not fight, but are commanded to "go into all the world, and proclaim the good news to every creature." This marvelous power, this wide and still widening dominion, were achieved by his dying. It was even by being "lifted up from the earth," by hanging upon a cross, that Jesus won the power to draw all men unto himself.

The greatest power in this world to-day is this religion, which without its doctrine concerning the expiatory death of Jesus, would have but a comparatively feeble hold upon only a small number of minds.

Nay, we think it highly probable, (if it could not be certainly shown,) that the feebler and less decisive hold which it has upon the minds that reject its doctrine of the cross could never have been gained

without that deeper and stronger hold which it has upon the general mind, by means of that doctrine.

The religion of Christ, as it is, with its doctrine of expiation by his death, is steadily, and not slowly, advancing toward the possession and control of the world. It operates as no other power does. It is a kingdom "not of this world," though it is set up in this world. It "cometh not with observation." It does its work silently, in human souls, renovating and purifying them, rectifying their energies, making them sources of good and pure influence. Jesus draws men to himself chiefly by the attraction of his cross. It has come to pass even as he said. We admire his teachings; we revere his character; but it is our believing reception of him, as crucified, which alone brings us into vivifying and purifying union with him.

I am speaking to many who feel this to be so; who know it by experience; who are conscious of having felt this attraction of the cross, and of feeling it still. It is to the crucified Saviour that your hearts are drawn. He draws you to his cross rather than to his throne. Does it not seem to you, if ever you shall see him in his exaltation and glory, and be permitted to join with the innumerable throng of his heavenly worshipers, that your song will be "to the Lamb that was slain?"

Brethren and sisters in Christ: We have come together now, from many, and from some distant homes; from many and widely separated cities, and towns, and rural abodes; from many states of this wide and populous land; and some from missionary stations beyond the sea; crowding this spacious edifice this evening, and all the hospitable homes of this city for some days to come; all for what purpose? drawn together by what attraction? Can this annual convocation, its

large attendance, its unflagging interest, its precious experiences, be adequately explained by referring to the organization and history of the Board whose anniversary is thus celebrated; to the large sums of money which it annually receives and disburses; to the number and character of its missionaries; to the excellent system of its operations; to the geographical and historical and political features and relations of the lands in which its agencies are at work; to the eloquence of those expected to take part in its proceedings; to the romantic adventures, and thrilling incidents, and heroic achievements which may peradventure be reported?

Back of all these, deeper than all these, giving their force to all these, and giving all their reality to most of them, is that power of Christ which became operative in his being "lifted up from the earth"—the attractive power of the cross. Unless we believed in the reality of that power, unless we had felt it, unless we desired all mankind to feel it, why should we thus come together? Take away that from our experience and from our belief, and what would remain to justify this annual assemblage, and the expenditure, and the toil, and the self-denial, and the sacrifice, which it represents? Give up, as a delusion, what we believe concerning the expiatory death of Jesus of Nazareth, what we believe that it has done for us, and can do for all who will accept it, and would anything be left which could sustain and carry forward this enterprise? Is there anything else, in our religious belief, which could have originated it? If the young men who prayed together beneath that historic haystack had not had their hearts touched by the power of the cross, however they might have estimated the human character of Jesus, and his ethical teachings, and his beneficent life, can you believe that they would have struggled up, through the agony of thought and prayer, to the height of the solemn purpose personally to evangelize some spot on the other side of the globe? Or, if they had gone, with their burden of care for perishing pagans, and in the solemn composure of that absolute personal consecration which they had attained, to an association of ministers knowing nothing of that power of the cross, not believing in it, holding a Christianity which had let the doctrine of the cross drop out of it, could they have stirred the souls of such men to sympathy with their high and holy endeavor? Surely not, unless it were first given them to be evangelists to them, and to have the Holy Spirit make the Gospel the power of God unto salvation to their souls. Such a work of evangelization never has been undertaken, and never could be sustained, without this peculiar power, the power of the cross. Neither have we any reason to suppose that a gospel without this element, if carried among the heathen, and preached to them never so faithfully, would have any efficacy.

Those who hold Christianity in forms which they call "liberal," and "rational," rejecting the expiatory element as irrational, and the doctrines of depravity and regeneration as illiberal, have not attempted the evangelization of the heathen on any extended scale. They certainly have not furnished any experimental proof of the efficacy of their scheme for that purpose. On the other hand, the experiment has been tried, on a very extensive scale, of preaching the gospel of salvation by the expiatory death of Christ, to communities sunk in the depths of barbarism, debased and polluted with the worst vices of heathenism. This

experiment has had distinguished success. Communities in which there was no good public order, nor any real private virtue, - no civil liberty, no established laws, no security for personal rights; in which there was not one public institution for the relief of suffering or for the diffusion of knowledge, nor one private home adorned with the domestic virtues; in which industry, and fidelity, and veracity were not valued, nor even distinctly conceived; in which an honest man, or a chaste woman, or a peaceful neighborhood, or a happy home, could nowhere be found; — such communities, by no other means than the preaching of this Gospel, have been thoroughly transformed. There are to-day communities, of no inconsiderable extent, to which this dark description could have been truthfully applied, at the beginning of this century, and in which, now, correct moral principles and genuine scriptural piety have become as prevalent as they are here. They have not yet attained so high civilization as our own. This, with us, is a growth of ages. But idolatry is abolished; its laws and usages are annulled; its despotisms are shattered; its sanction of lust and crime is removed; and the liberated and evangelized population is steadily rising in intelligence, in comfort, in true civilization; while numbers of them have experienced that spiritual change which evangelical Christians call regeneration, and are experiencing that spiritual progress which we call sanctification.

There is not a nation or a tribe on the face of the earth, which Christianity without the doctrine of expiation by the death of Jesus has lifted out of the "horrible pit" of heathenism. All that such Christianity has really accomplished, in refining and adorning communities, has been done upon communities

previously evangelized. We would say this not censoriously, nor boastfully, but frankly, and commend the facts to the candid consideration of those friendly persons who think that our Gospel would be improved by eliminating the element in which, we believe, is "the hiding of its power."

But, chiefly, we would bring this truth to bear upon our own minds. We give this opening hour of our missionary convocation to the contemplation of the great central truth, so earnestly affirmed by Paul, to be "the power of God unto salvation;" and so found in our personal experience, and in all our missionary history.

It is in the light of this great central truth, that missionaries and missionary boards, and the churches which they represent, must find their way to the solution of all practical questions in the conduct of the missionary enterprise. In this light we long ago settled the question whether the Gospel should be preached directly to the heathen, or whether they must first be enlightened, and educated, and civilized. "Jesus Christ evidently set forth crucified in the midst of them," has been found able to draw degraded idolaters to himself, and so drawing them, to lift them out of their degradation and misery, as no other power has been found to do. Experience amply confirms the plain view we take of our Master's missionary order. We are to "go into all the world, and preach the Gospel to every creature." We are to believe that there is no human being too degraded to receive the Gospel, and be saved by it. We are, before all things else, to show forth the Redeemer "lifted up from the earth," and to trust his power to draw men of whatsoever condition or character unto himself.

Yet, in the actual doing of this, in this extended missionary enterprise, questions have arisen on which we have not always found it easy to be perfectly agreed. How shall we adjust and apportion our various instrumentalities for the most effective accomplishment of our great work? What use, and how much use, shall we make of schools, of the printing-press, of medicine and surgery, of agricultural and mechanical implements, of the discoveries of science, of the arts of civilization? Our answer, in respect to one and all, is this: that they are to be used only so far as we believe, and find by careful experiment, that they can help us exalt our crucified Saviour into the view of the people whom we are sent to evangelize.

If skill to heal the sick and to cure blindness is possessed by the missionary, it is Christ-like to exercise that beneficent power; and winning the grateful confidence of the sufferers by means of it, he gains a precious opportunity to tell them of Him who died to save them. Thus, most directly, does such skill and beneficence promote the missionary's proper and chief work.

If we are evangelizing a literary population, like the Chinese, we can evidently make the press directly and powerfully help us to exhibit Christ to them.

There may be communities in which missionaries cannot gain access to the people in any other way so readily and effectively as by gathering their children into schools, and becoming their educators. These schools must be places of evangelical instruction. They must be controlled by the great aim to make the pupils "see Jesus"—"behold the lamb of God"—look unto Him "lifted up from the earth." They must be watched, and guarded against the tendency to per-

vert them into instrumentalities for secular advantage. They must by all means be kept subservient to the great evangelical aim. In the application of this principle, throughout so broad a field, in so diverse circumstances and conditions, among peoples so various, and by the agency of men so variously endowed and qualified, it is not strange that there have been differences of opinion; and it is evident that there should be broad charity and large liberty. If we prayerfully keep ourselves within the light of our great principle, we shall not be suffered to go far astray, nor be unable to secure practical harmony.

Our missions and our missionary work will not become secularized by availing ourselves of whatsoever auxiliary instrumentalities, with a single eye to this all-controlling aim — to exalt the crucified One in the view of men. But we must always have this for our all-controlling aim, so that we can, without exaggeration, say to any people whom we attempt to evangelize, what Paul said to such a people: "I determined not to know anything among you, save Jesus Christ, and him crucified."

It is with the power of this great central truth that all the moving forces of the missionary enterprise must perpetually renew themselves.

In all extended and complicated enterprises, we are in continual danger of being so occupied and engrossed with their details and their instrumentalities, as to lose our vivifying contact with their principles.

An arduous and protracted warfare, for the noblest objects that could inspire courage and endurance, became, at length, a vast and complicated business. It originated new branches of manufacture; changed the courses of trade; determined investments of capital;

gave various employment to labor. Gradually it settled to the level of business, and took the tone and the method of business. Men earned their living in its labors; acquired wealth by its contracts; struggled to make fortunes by its vicissitudes. Not only was the way thus opened for the mercenary and dishonest to exercise and manifest their base dispositions, but even the patriotic were liable to have their noble ardor cooled, and their high purpose enfeebled by the intermingling of lower and less worthy motives. pure patriotism could not sustain itself through such protracted warfare, except by frequent and earnest contemplation of the great principles for which it was waged. "The uprising of a great people," to assert, and maintain, and avenge the vital principles of their nationality, and to fulfill their providential mission in behalf of those principles, was doubtless one of the grandest scenes in human history. But it would have lost its sublimity, and sunk to the level of vulgar and brutal combats, unless the minds of the people had been kept under the illumination of those principles. The nation must not lose its consciousness of fighting for truth and for liberty. It must keep a single and steady eye to its righteous aim. It must perpetually renew its apprehension of the truth for which it was agonizing in heroic martyrdom, and perpetually renew its devotion to that truth.

So also must the church militant, moving to the conquest of a world for Immanuel (a warfare of ages), sustain her courage, and her vigor, and her determination, by constant contemplation and vivid apprehension of the truth, to which her Lord came into this world to bear witness — that system of truth which is embodied in him,—of which he could truly say, "I am

"The Truth, the Life, the Way," back to God from our dismal and ruinous wandering. Behold "the way, the truth, the life," embodied in the incarnate "Word,"—incarnate and dying; "lifted up" in the sight of the sin-poisoned millions, even "as Moses lifted up the serpent in the wilderness."

Does He need our treasures, the earnings of our labor, the savings of our frugality, the accumulations of our successful commerce? And, hanging there, has he not power to draw it from our coffers? Is a paltry half million of our depreciated dollars all we will spend in sending his Gospel to the unevangelized during a year in which we have had one clear view of him thus "lifted up?"

Does He need our sons and our daughters—the best and goodliest in our seminaries, and colleges, and homes—to go and tell the perishing heathen the story of his dying, that thus he may draw them unto himself? And from this land, over all whose hills and valleys so lately, borne on all her winds, sounded the wonderful refrain, "We are coming, Father Abraham, three hundred thousand more!"—shall it be deemed enough that, to all the heathen world, scarcely so many go as came home in a single one of the most war-worn regiments?

O thou dying Christ, draw us unto thyself, unto thy cross, unto thy pierced feet. Sprinkle thy blood upon us. Swear us with this most solemn sacrament to a new consecration unto the cause for which thou hast given thy blood. In each gathering together of this vast assemblage of thy servants and hand-maidens, manifest thyself, "lifted up from the earth," and make us feel that power wherewith thou drawest all men unto thyself. And then, when these deliberations and these communings are finished, and we go forth to our places in thy wide field, let the whole work of this Board, and our various coöperation in it, all be done in view of thy cross.

In our homes, in our parishes, in our schools, in our missions, let the attraction of thy cross be felt so mightily that all men shall see, and feel, and acknowledge that indeed thou art taking unto thyself thy great power, and assuming thy right to reign over the world which thou hast redeemed.







## REV. DR. TODD'S SERMON

BEFORE THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

PREACHED AT PITTSBURG, PENN.

OCTOBER 5, 1869.







0)

A

## SERMON,

BEFORE THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING IN PITTSBURG, PENN.

OCT () BER 5, 1869.

BY

REV. JOHN TODD, D. D.

Pastor of the First Church, Pittsfield, Mass.

BOSTON:

PRESS OF T. R. MARVIN & SON, 131 CONGRESS STREET.
1869.

#### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

PITTSBURG, PENN., OCTOBER, 1869.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Todd, for his Sermon preached Tuesday evening, and that he be requested to furnish a copy for publication.

Attest,

JOHN O. MEANS, Rec. Secretary.

The hist with the settle .

Rec. March 28, 1872.

20,283.

### SERMON.

#### MALACHI 1. 11.

FOR FROM THE RISING OF THE SUN EVEN UNTO THE COING DOWN OF THE SAME, MY NAME SHALL BE GREAT AMONG THE GENTILES; AND IN EVERY PLACE INCENSE SHALL BE OFFERED UNTO MY NAME, AND A PURE OFFERING; FOR MY NAME SHALL BE GREAT AMONG THE HEATHEN, SAITE THE LORD OF HOSTS.

Our conceptions, and our language, concerning religion, are, for the most part, clothed in the drapery of the Jewish Church. We embalm most of her imagery in our worship, so that "we walk about Zion," we sing and pray in "the gates of Zion," or we go to "the mercy seat," and not only enthrone "Jerusalem" as the centre of earth's history, but expect to find a "New Jerusalem" in heaven. When we read of the future triumphs of religion, we see "altars" erected, and "incense" rising up, and making their appeals to the mercy of God, from every place on his footstool, or, as our text expresses it, "from the rising of the sun unto the going down of the same." Is this Jewish drapery preserved in the New Testament, and thrown over the Church in all ages, in order that when the people of God, from all "nations and kindreds and peoples and tongues," shall meet in heaven, we shall have no feeling of strangeness, having in all our pilgrimage sung and prayed in the same language, using the same imagery?

You will notice that the language of the text is guarded, as well as full. It does not promise that the

millennium, even in its full glory, shall be so sweeping that every soul shall be converted to God, but that "in every place," in all the cities and villages where men live, there shall be the pure worship of God,—even in the gentile and heathen world. This is prophecy.

We are standing by the side of a path crowded with a multitude, to us uncounted and countless. They are all hurrying one way—towards a dark passage under a mountain. Just at the opening, there is seen a solitary figure holding up a strong, bright light, by which you can just look through that dark passage, and see the dim outlines of a great and beautiful city beyond. Sometimes that figure looks strong and fresh, and then again feeble, pale, and almost ready to fall. For some reason or other, the multitudes try to put out that light—sometimes by stoning it, sometimes by pouring water upon it, sometimes by casting their own garments upon it; but suddenly, when they think it ready to expire, it breaks out again, and shines brighter than before, and the grasp of the hand upon that light is firmer, and the form of the figure more erect than ever.

And so, from the days of Abraham, has she stood—the Church of God,—outliving generations of men, and all forms of persecution. There she stands to-day, holding forth the lamp of life—the light of the world, with energies not only unimpaired, but renewed, and with responsibilities greatly increased.

In the experience of every man, there are duties and responsibilities and trials peculiar to each period of his life. So in the history of nations, it has ever been, and will continue to be, that as Time lifts up his curtain, each period in the life of a nation will have its own peculiar experience, trials, and duties.

And in the history of the Church of God, in each

period of the world, she has had a work to do peculiar to that period. She has, in our day, a work peculiar to this epoch. And to this I am now wishing to call the attention of the Fathers and Brethren before me, and announce as the subject of our meditations on this occasion, the thought that The present is the propagating age of the Church, and that prophecy is our support in the work.

Doubtless there were good men, and devout worshipers, before the call of Abraham; but so far as we know, there were no visibly organized church, no solemn ordinances, and no public worship. But the church was organized in Abraham, its ordinances confined to his family, and he was the appointed head of an organization in which all the families of the earth were to be blessed. And it is to be noticed, that while his seed was promised to be like the stars of heaven for multitude, for two generations after him, a single death might have extinguished the church.

Now what was the work and the responsibility of the Church under the Patriarchs, and during their era? Plainly to cherish and nurture the little germ of a mighty tree. There was no king, and the Patriarch must be the ruler; no priest, and he must be priest to instruct and offer sacrifices and prayer; no church edifice, and he must erect an altar under the open heavens, wherever he was; no city of habitation, and he must wander in tents,—the heir of the world and yet have no "inheritance, no, not so much as to set his foot on." He must live and die in the tent. How careful must he be to keep the germ alive,—to prevent the heathen from treading it under foot! There was no Bible in the world, and he must go directly to God himself to know his will. He had no staff on which to lean, but that of faith, and no hope

of the increase of the church, but in a distant future. The wealth of the patriarchs was in their cattle; their mansions were tents made of skins; their food, the plainest. They wandered for water, and were often driven to distress by famine. They had no responsibility but to keep the organization alive. That was all that they could do. It was the planting time, and the time for the little germ to take root.

The next period of the church was the Levitical, beginning with the bondage of Egypt—and the beginning of a great future history of all time. You may wonder how it was that in a few centuries they could become so ignorant, and sink so low, as to accept the most cruel bondage as their almost normal condition. But you must remember that during her sojourn in Egypt the church had no Sabbath, no Bible, no teaching Priest; everything to pull down and nothing to uplift. Sullen waves rolled over her for centuries. In the best circumstances there must be tares with the wheat—an Ishmael in Abraham's family—wicked sons in the houses of Eli and Samuel—and it is not till the great day, when the net is drawn to the shore, that the good can be separated from what is to be cast away. But what men of faith the church then produced! Jacob going down to Egypt to die, Joseph bequeathing his bones to the promised land, and the poor mother, a captive on the banks of the Nile, weaving her little ark of rushes, and twisting every flag with a prayer and moistening it with her tears!

The church had often to descend very low, before she could ascend far above all principalities. Her work then was to bow the neck, to suffer, to submit, just as we now do, when high and deep waves of sorrow roll in upon our families. The bondage was too heavy to be shaken off; the limbs were too stiff to make an effort, till the rod of Moses brought deliver-

ance. Many were the sorrows unwritten and unsung, and many the tears wrung by the hand of oppression; and many times it seemed that the last spark of faith, down among the cold ashes, was extinguished, and that the flame that burned on Abraham's altar could never again be rekindled. The church was lying on the burning coals of persecution—a hard duty; but great good must ever have its birth in the house of great sorrows. Then followed the school-days, when the church sat down before Sinai, received the Law, and the rites and ceremonies embodying great principles and great truths. The Levitical was the material age, when the child must be instructed by pictures, disciplined and corrected till ripe for something better.

The next great experience of the church was her training during the prophetical era, from Moses to Malachi, preparatory to a great manhood. How severe her discipline had to be; how restless, impatient, and rebellious she was under it; how many of her teachers were consumed in the contest, when God himself had often to interpose; what heavy chastisements as well as great deliverances she experienced during this prophetical period, I need not now relate. Mercies the greatest, and judgments the most fearful, were woven into her experience. Idolatry threw her fetters over her again and again, malice made war upon her, and the land of promise, for centuries, was the great battle ground between light and darkness, truth and error—the seed of the woman and the seed of the serpent. During this period, the church had to throw off the last links of her bondage, test her laws, separate herself from all other people, build the holy city and the holy temple, to be the beacon-light of the earth, and to develop a civilization and a religion that carried the imprint of their divine origin on their face. The prophets were an order of men peculiar in their

character and duties. The church was a trustee to receive from their hands the written Word, in which faith was to live and act, down to the end of time,—the principles and the image of a Person, and a work to be done by Him, in comparison with which all the past was to be the faintest twilight before the morning sun.

The Prophetical period was a very great advance upon the Levitical. The prophets brought out the spirituality of the law, showing the utter uselessness of circumcision, and sacrifices, and oblations, and rites, without a broken heart and a contrite spirit. No higher order of men have ever lived. "To obey," cried they, "is better than sacrifice, and to hearken than the fat of rams." We have but fragments of their labors recorded, as they rebuked or roused the nation, as they gathered the dispersed, as they stood before kings, and made guilt to tremble. They stood alone, and worked alone. They now look to us like the old Roman water-ducts—made of great blocks of granite, broken and shattered indeed, but stretching. from hill to hill, over rivers and plains and valleys, as if tossing their mighty arches high over the puny buildings gathered like pigmies at their feet—standing solitary and alone, from age to age, lofty in height, gigantic in proportions, unequalled ever, and even to this day conveying pure water to living men, incapable of appreciating their greatness, or the great blessings

The order of the Christian ministry is far more like that of the prophets, than like the Levitical priesthood. The priests were from one caste,—one tribe or family; the prophets were from any tribe, trade, or family. The priest had his allotted, measured routine of service; the prophet knew nothing of routine. Burn the temple and throw down the altar, and scatter the

people, and the duties of the priesthood were at an end. The prophet could follow the captives into distant lands, and there teach or prophesy, comfort or reprove—whether at Nineveh, Babylon, Tyre, Sidon, or among the Moabites or Midianites. They were the spiritual teachers of the world, as Christian ministers are today. Oh, that we had their loftiness of character, their sublime faith, their uncompromising boldness, their burning zeal, and their heavenly spirit!

At length the prophetical epoch closed. The flower-bud was ready to open. The twilight of morning was to melt into day. The rising of the Star of Bethlehem was the signal that the swaddling bands of childhood were to be exchanged for the garments of manhood. The ancient costume was to drop off, and the real church was to be transferred and committed to the Christian dispensation. Rites and ceremonies were to be laid aside, while the ordinances, altered and adapted to the new circumstances, were to be retained. And now the church stood out, under her last, purest, simplest and most perfect dispensation. Midnight and early dawn were past and the day broke out clear. The angel of the sun could be distinctly The voice of the last prophet had died away, and the last inspired man had laid down his pen, and the heavy, almost crushing responsibility of filling the earth with the religion of Christ, was laid upon the church. She was debtor to the Jew and to the Greek, to the bond and to the free. But the world was so entrenched in organic customs, so besotted by sin, that the task had been too much for her strength, as she grappled and wrestled with the idolatry of ages; the persecuting Sauls had been more than a match for the Stephens; the stone at the tomb had been too heavy for the daughters of Jerusalem to roll away; the Herods had cut off the heads of the Peters as well

as those of the Jameses; the prisons and the crosses had been too much for the infant church, had she not received superhuman aid.

Now follow, as under the old dispensation, three different eras. The first embraced the first three centuries, and the great work to be done during that period was to settle the faith of the church—to find out what real Christianity was, what was truth and what error, what was inspiration and what was human writing—to try the strength of the new religion in wrestling with the idolatry of the earth—idolatry yielding no place to Christianity, and Christianity having no fellowship with idolatry.

Then comes the second age—that of the union of church and state. Since the Son of God had come in the flesh, the church had felt the responsibility of making Christ's kingdom co-extensive with the earth. To do this, she counted not the life of her sons dear unto her. And finally, after wading in the blood of her martyrs, she so far conquered, that the power of the earth submitted to her, and the Roman empire crouched at her feet. But to gain this ascendency, she had to put off her bridal robes, and clothe herself in those of worldly pomp and splendor. Her white vestments were taken from her, and she had to walk wrapped in silks, and be clothed in garments sparkling with the jewelry of earth, and to sleep under coverings heavy with gold. She who had slept and worshiped in tombs, and sang hymns in caves, was now brought into the palace and made to sit on cushions of down. She who had walked by faith with the Son of God in fires, now walked queen of the earth. The state now took the church of God under its protection,—the state to defend the church in her work, and the church to sanction and sanctify the doings of the state. In almost all parts of Christendom this sad union continues to the present hour. To carry out the bargain, schism and heresy in the church were made treason against the state, and rebellion against the state, excommunication by the church, from salvation. This union has cost the church the destruction of Christian liberty and the oppression of her conscience. The Inquisition was an engine invented to make the church a power on earth, by preserving her unity. The materialism of the idolatry of the world was rolled down upon the church, and well nigh buried her in a splendid grave. The world and the church agreed that it was so desirable that men should think alike, that they ought to be put to death if they thought at all. The Daughter of Zion thought she was leading the world to Christ, when she was only drying the flesh on her own bones, and reducing herself to a living mummy. The ends sought might have been good, but the mistake, as to the means to be used, was almost a fatal one.

Then came the recoil—which we call the Reformation. Among the rubbish which the world had heaped upon the church, Luther's great hand is feeling, till he lays it naked upon the Rock of Ages. The recoil of that one spirit rocked Europe. To undo the past, to cut free from the state, to reform the church, to educate the human mind to think, to discover the power of the press, to create the free school and the free church, to discover and invent all the instrumentalities needed, and to find the way to every part of the globe, has been a great part of the work which has since been done.

We are now in the third era of the Christian church—the age of propagating the Gospel through the world. And now, after all the experience of the church in the past, we find we have still the great work to do, as it was laid upon her by Christ himself. And we still

need a guiding, sustaining power. Where shall we find it?

In reviewing the experience of the church of God in all past ages, there has ever been one sustaining power—one guiding star. She has ever turned her eyes to the prophecies, and clung to those "exceeding great and precious promises," and relied not on what she had done or could do, but on what God had promised to do for her and with her.

The first prophecy in human language,—the greatest, and, as I deem it, the most comprehensive,—was this: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

If we understand this as Moses and as the church in all ages have understood it, we have a most remarkable prediction. If it be understood in any other way, Moses recorded nonsense over which a school-boy might blush. But he who could lead Israel out of their bondage; who could control and instruct that illiterate people for forty years; who could make and impose laws that would keep them separate from all other people for thousands of years; who could impress rites and ceremonies on them that last to this hour; who could give moral precepts so wide in their reach, and so perfect in their spirit, that if obeyed, universally, earth would be another Eden; who could write poetry, which for simple grandeur and sublimity of thought has never been exceeded; who could leave writings that will live and be fresh when the great pyramid of Cheops has mouldered back to dust, was neither a fool nor a weak man. He was the morning star among prophets, and this great, full, mysterious prediction, which he has reded, has been like a strong staple on which the

ole chain of prophecies has depended.

It has hung over the church a moral rainbow, spanng the earth through all time, speaking peace and od will to men, the pledge of mercy.

- "Triumphant arch! that fill'st the sky,
  When storms prepare to part;
  I ask not proud Philosophy
  To teach me where thou art!
- "When o'er the green, undeluged earth,— Heaven's covenant,—thou didst shine, Then came the world's gray fathers forth To watch thy sacred sign!
- "How glorious is thy girdle, cast
  O'er mountain, tower and town;
  Or mirrored in the ocean vast,
  A thousand fathoms down!
- "As fresh in you horizon dark— As young thy beauties seem, As when the eagle from the ark, First sported in thy beam!
- "For faithful to his sacred page,
  God still rebuilds thy span;
  Nor lets the type grow pale with age,
  That first spoke peace to man!"

And since this record has been made, the church been living and acting in the strength of ophecy. But what human governments have come and made their experiments, sometimes almost asping the whole world under a single dynasty, netimes relying upon art and science, sometimes on iron law, and sometimes upon the naked sword, raise fallen humanity,—and all in vain! Through these experiments and changes, gigantic and often autiful, the church has lived, her eye ever fixed the great truth flashing out from the scroll which ch prophet held in his hand, and on which was itten, "God hath a kingdom on earth which is to

outlive all kingdoms, and in spirit and power is to swallow up all nations." No matter how dark the night was, the people of God knew a sun was to arise. No matter how the earth shook, faith lifted up her voice, "Come, behold the works of the Lord, what desolations he hath made in the earth;" and then, in the same breath, she shouted, "He maketh wars to cease unto the ends of the earth." Were the saints in distress, the earth sliding under their feet, the mountains carried into the midst of the sea, the waters thereof roaring? In these troubles they could sing, "God is our refuge and strength, a very present help in trouble. There is a river, the streams whereof shall make glad the city of God. God is in the midst of her; she shall not God shall help her, and that right be moved. early." Were they almost cut off in their low estate? How beautiful were the worn and dusty feet of the messengers coming over the mountains, with their staff in their hand, and crying, "Comfort ye, comfort ye my people! Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned." The voice of the prophets rings out from the deep midnight, clear and emphatic, and full of hope. Sometimes this river of Zion seems very low, the waters almost dried up and gone, creeping along on the gravel among the stones; and then again they swell and fill all the channel, and sweep along deep and strong, filling the banks and reflecting the flowers that hang over them. But whether these waters were high or low, these holy men of God, who spake as they were moved by the Holy Ghost, never had a doubt, or the shadow of a fear, lest the river would dry up, or fail to grow larger till it became 'A river that could be measured; a river to swim in; a river that could not be passed over!' Hence it was, that when the church was the lowest, her walls razed to the ground, her gates burned, and her children all carried away into captivity, then the holy seers broke out in the loudest strains of hope, of victory, and of final triumph. It sometimes seemed then, as it does now, as if the army of the Lord of Hosts was routed and was retreating, driven from the field; but it was only in appearance. It was only changing fronts in order to take a new and stronger position; to hasten on the hour of victory. When Hophni and Phinehas are slain, when Israel is smitten and the ark of God is taken by the Phillistines, when the land is a widow because her children are slain, or in captivity in a strange land, with their harps hanging on the willows by the rivers of Babylon, even then there was not the shadow of a fear lest the strength of the prophecies would not sustain the church's faith and courage. There never was a time when the harp of Zion did not sing of her future glory. Why, even David, old, feeble, worn out, soon to exchange time for eternity, wakes up that harp whose notes had rung in the caves of Engedi, in the glens of the mountains, and in the halls of the palace. His eye was dim, but he could see the king's Son coming down upon the poor and needy like rain upon the mown grass; the mountains bringing peace to the people; kings bowing down to this Son; all people serving him; all nations calling him blessed;—a handful of corn scattered upon the mountains, whose fruit would shake like Lebanon. David was now to sing hiselast song, and utter his last prayer, ere the prayers of David, the son of Jesse, were ended,—ended in the exultation of hope and faith: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen. The prayers of David, the son of Jesse, are ended." He has no more to pray for—no more to desire. On the wings of the angel who carried that prayer to heaven, may he go up to the full visions of that world of which he was thus catching glimpses.

We are apt to feel that those old saints lived in a dark period of the world; but have the people of God ever shown a stronger faith than when through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, turned to flight the armies of the aliens; had trials of cruel mockings and scourgings, yea moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, not accepting deliverance; they wandered in mountains and dens and caves of the earth;" these all, not having seen the fulfillment of the promises, died in faith, singing as they went onward—never discouraged, "we are seeking a country," and "He is leading us in the right way, that we may go to a city of habitation. We are living in the strength of prophecy." Oh! it makes one thrill to read over the eleventh chapter of Hebrews.

It sometimes meets us as a surprise, that the prophets, who saw and glowed over the ingathering of the gentiles, should have made no efforts to bring the gentiles in. Only one solitary missionary was sent to the heathen, and his reluctance to go came near costing him his life. The fact was, the Jewish church

s a kind of close corporation, whose object was to

preserve true religion in the world without attempting to propagate it. During all these generations, the world might call the church "a failure;" but it was no failure; neither can the work of propagating the gospel in this latter day ever be "a failure;" and no one who comprehends the principles on which we act, will ever pronounce "missions a failure." We allow that being in the right line will not wholly prevent our making mistakes, or misjudging. We may have to feel our way, as Moses did, by searching out the lands to be possessed; and we may mistake the time when the Vision calls us into Macedonia; or we may mistake as to means and instrumentalities, and we may at times have to retrace our steps; we may think we are near taking possession when the sons of Anak are, first to be conquered. We may think we have made a discovery of great value, which proves useless; as when, for example, we once thought that we could find heathen youth from all nations wandering to our shores, whom we could catch and educate, trusting that the Holy Spirit would convert them, and then we could send them back, educated ministers. We now see the utter impossibility of thus raising up a native ministry without miracles; then we could not see it. But the great idea of raising up preachers and pastors from among the heathen was not a failure. It never went out of sight till it became a success. servants of God will be so infallible as never to make mistakes, is what we have no right to assume. We may make experiments that come to little. We are to live and labor in a day that is not clear nor dark, not day in its brightness, nor night in its darkness,but a mixture of both; but we hang our faith of success, not on the fact that we are always to move in a straight line, and never meet reverses, but on the great prophecies of the Bible, which can never fail, and never allow any such thing as failure in our great work. We might just as well talk about "the failure" of God's plan to give the earth seed time and harvest, because we sometimes sow and reap little, or talk about "the ordinances of heaven" failing to be "settled" because we sometimes have an eclipse of a planet, or even of the sun himself. We gather wisdom from our ignorance, strength from our failures, and victory from our defeats.

Unhesitatingly we affirm that fewer mistakes have been made, less strength has been wasted,—less loss of material because unsuitable, fewer men coming short in mental or moral qualities, and therefore set aside,—than in any other department of human effort. Could a human government be carried on with no more defalcations, no more robberies and dishonesties among its servants, no greater mistakes made in selecting its agents, instead of calling that government "a failure," the nations would clap their hands over the millennium of politics.

But, brethren, by far the greatest work ever committed to or resting on men, still remains for us to do. The church has been carried through all the past, preserved and made strong for this very work. "The propagation of the Gospel is intrusted to human agency; and it has now become a part of our trial and discipline whether we will faithfully discharge the trust."

It seems to me there are two great alternatives on which the future of the church in this land depends; first, whether she is to sit down and let the world, in its fashions, its love of display, its money-greediness and mammon-service, bury her outright and crush the vital spirit of the gospel out of her, and thus she die of the surfeits of appetite, and be folded in a silken shroud; or, secondly, whether she will meet the

responsibilities of the day, and "go and preach the gospel to every creature" under heaven. The one question implies her turning back to the leeks and onions of Egypt; the other her driving out heathenism and making the heathen into Christians. question, too, may hang the fate of our country. If this be not the great object for which God has planted this nation, what will be her mission or history beyond many nations now buried? I cannot but hope that a nation, that has never persecuted the saints,—never driven two thousand humble ministers into poverty and banishment in a single day,—which can point to no St. Bartholomew's day, when the blood of martyrs reddened mighty rivers, no Smithfields, where holy men were burned, no Inquisition, which did its work of hell too far under ground to have its groans heard by mortal ears,—I say, I cannot but hope that such a nation will be honored to be a co-worker with God for humanity. We are living with a generation full of property, fashion, luxuries. Shall we live to enjoy these, or shall we use them to God's glory? And we must make this decision, because, out of the deep gloom of fallen humanity comes the piercing wail of distress.

So far as we have done anything in this cause, we have evidence of the Divine approval, hardly to be made more manifest, should the archangel thrust his trumpet out of the arch of heaven and blow approbation into our ears.

Human wisdom has often sought to make the earth place the crown of glory on the head of Jesus by other means than going directly to the soul and working on that. It has attempted to do it by painting, by sculpture, by architecture, by the genius of art, by education; and also, by the persecutions of the Inquisition,—but in vain. The only two forces on which

we can rely, are those of Faith and Love. Other charities, such as aiding a city that has been wrapped in a sheet of fire, or feeding a people gnashing their teeth in a famine, are only occasional and temporary; and we may safely trust to the ordinary impulses of humanity to meet such cases; but the great charity of earth, is to give the Bread of heaven to all people; and this charity, and its implied efforts, like that river that flows from under the altar of God, must flow in summer and in winter. Silver and gold we do not send to the heathen; civilization, and worldly things, will drop from the wings of the angel as he flies to proclaim the everlasting gospel to every people; but that is only incidental. We want to lift high the cross of Christ, and get the world to look at that cross for hope and salvation from sin. Anything greater than this is too great for men; anything less is a mockery of human woe.

We see what was the great aim and end of having so large a part of God's revelation to men in the form of prophecy. It was plainly to meet a want in our weak nature—that we must have something to which we can look forward—and therefore the prophets were made to hang over the church like a great cloud of witnesses. We, the people of God, in some ages must endure trials, persecutions, imprisonment, and martyr-In other ages we must labor and pray and deny ourselves; but we cannot do all this, without having something great before us. When the little flock take joyfully the spoiling of their goods, and count not their lives dear unto them, they want to feel, and they do feel, that this kingdom for which they now suffer and toil, is to become the great power of earth, and the great glory of heaven. and calmly do the pilgrims tread their way over thorns, seeking a country, and trying to leave an influence behind that will long outlive them. The great Seer of the church, Isaiah, does not have to wait ages and generations before the light of the Star of Bethlehem breaks upon him. What a shout!—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inhabit the land forever; the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

If, when Isaiah thus sang, and if to-day, when we labor and pray, there was no future time promised when such a Light is to arise, when the Redeemer shall see of the travail of his soul and be satisfied, when the heathen are to be given him for his inheritance, and the uttermost parts of the earth for a possession, what could Faith live upon? As we looked forward, the eye could see nothing but gloom and midnight darkness, and the ear could hear nothing but the sobbings of lost souls in eternity.

It is these hopes, created by prophecy, that rouse, and nerve the church to lay her precious sons and daughters on the altar of God, consecrating them to the work of living and dying among the heathen, that they may preach Christ Jesus in the dark places of the earth, now full of the habitations of cruelty.

While the earth, to others, is rolling in her silence, we hear voices, loud as mighty thunderings—loud as the voice of many waters—saying, "Alleluia, for the Lord God omnipotent reigneth." Prophecy affords the nervous power of the church, and grievously do they mistake and misread their Bible who look upon the prophets as belonging to former ages of the world, or to a different church. As long as the heavy responsibility of preaching the gospel to every creature under heaven restaupon the church, she will need the strength of prophecy wrought into her faith. The Holy Spirit is helping our infirmities when he enters our hearts and creates love and gratitude, and he was no: less working for us when he entered the prophet's heart, and caused him to shout over the triumphs of the church, not even now achieved. If they without us could not be made perfect, neither can we without them. The golden chain of faith created and made bright-in their hands, binds us to our duties, and keeps us to our responsibilities, and we are strong by contact with it.

At this day of propagation, we begin to have close fellowship with Christ in his sufferings. And when God awakens his people to pray fervently, it is because he intends to answer their prayers. When the Spirit quickens them to work, it is because he intends to work with them in their attempts to save men, and will give success to their efforts. We feel sure, that all over the globe, earnest prayer is going up to heaven for the conversion of the world; and I think it not arrogancy to say, that at this hour more acceptable prayer is ascending to God in the English tongue than in all the rest of the languages spoken on his footstool. And if in the darkness of night we could see the pathway of angels as they fly to minister to the

humble laborers, scattered in the different parts of the earth, I doubt not the whole concave of heaven would be luminous with glory. And every minister of Christ yearns to have every one of his flock, man, woman and child, rich and poor, bring his sympathies into this joy of our Lord—the joy of seeing the lost recovered.

You will notice that the prophets, in predicting the conversion of the nations to God, do not mention the printing press, the steam engine, the free school, nor any of the thousand instrumentalities which the church is using for that end. They see chiefly the results the end. It was of little consequence to them whether the event on which they were fixing their eye was near or remote; perhaps they themselves did not know. The time when Christ should come was the only one about which they inquired and searched diligently. But they saw men running to and fro, and knowledge increased, as we now see. They saw the hills brought low, and the valleys exalted, and an highway made for our God, though railroad cars, crossing a continent, are not named. They saw simple dromedaries, not then known as cars and steamboats. They saw old Lebanon bringing his glory, and the isles of the ocean and the waving palm-tree bringing their share of praise and incense, and a pure offering unto God, going up from every place under heaven.

How many plans, great, fair, ingenious, and almost God-like, have men formed, by which to aid and lift up fallen humanity; and how soon they have sunkaway in oblivion, under their own weight. Philosophy, and human reason, and keen sagacity, have tried hard to raise the world up into light and blessedness; laboring, hoping, and contriving; and then leaving the world no better than they found it. At this day, how many schemes, wild, puerile, ruinous to the social

fabric, are disseminated by every possible means, in the hope of finding some shorter, easier, more pleasant way by which to bless and recover our race, than to walk in." the old paths," and preach the gospel of individual repentance and faith in Jesus Christ. How many are going up, their watch towers, I and most earnestly watching to see if the day of earth's redemption is not breaking. All in vain! God, uses these plans and efforts as his wisdom sees best; to bring out his own greater, and wiser plans; but afterdally the problem is too great for men to solve; the load, is too heavy for men to lift. There is only one plan that is divine, only one charity that embraces eternity in its reach, only one system of toil that is sure to succeed.

That gospel of our dear Saviour, planned in the counsels of eternity, proclaimed in Eden, fore-shadowed in the Tabernacle, promised all the way through the Old Testament, brought fully out in the New Testament, suited to the philosopher and to the poor darkened heathen man, destined to fill the earth with faith and hope, and heaven with songs of joy; calling out the loudest song of angel and redeemed saint, which can create a love in the soul which many waters cannot quench, which sorrow and persecution only increase, which can make age run without weariness and walk without faintness; which can make the chambers of death the dressing room of the spirit, which is and ever has been the power of God unto salvation to every one that believeth, Jew.or Gentile,--that gospel of our dear Saviour, must and will spread 

O men! men! your plans, and gains, and honors look large to you, do they? Interests which grow and decay with time, and are bounded by earth, seem great to you, do they? I tell you, earth is never to

day so bright and glorious that the light of sun and moon will seem dim, so extended that the universe will rejoice in its splendor, so blessed that the employments and the riches and honors of earth will seem as ashes. The sun that creates that day is the Sun of Righteousness. And now, with desires that burn and reach into eternity, with the opportunity of doing for men that which will bring them into the love of Jesus and carry them with you into heaven, will you sit down idle, or hoard, or waste your property, or idolize the dust of earth; or will you lay yourselves and all that you have on the altar of God, a living sacrifice, and feel that it is your reasonable service?

O Brethren! the holy Prophets meet us to-night, and tell us of a day when incense and a pure offering shall be made in every place under heaven, when the Prince of Peace shall begin his long, long, blessed reign, when he shall call, and many sons and daughters shall return and come to Zion, with songs and everlasting joy upon their heads.

O glorious triumph of redeeming love! O glorious Captain of human salvation! Faithful and Truc Witness, thou art worthy to wear many crowns on thy head!

No wonder the hills and the mountains break forth into singing, and the trees clap their hands for joy, and angels and saints in light break out together in the song, "Worthy is the Lamb." That song shall rise higher and higher to all eternity. Yes! and all of us, the humble Christian now unknown, and the hard-working pastor at home, and the self-denying missionary abroad, as we toil and thrill under the words of prophecy, as we take hold of the hand, and feel the warm breath of the old prophets, and go up

with them into their watch-tower, feel sure that we now see the purple light of the latter day, and feel the wires of earth beginning to vibrate with the Jubilee of heaven, and can almost hear the last great song of time, just! as the earth sinks into the fires of the last day,—"Alleluia! for the Lord God omnipotent reigneth!?

in the second in the down of downs

if the second will nouse it downs

of the second s

. Le balle de la company and .

i.c.

Bartlet atha





### REV. DR. STEARNS'S SERMON

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

PREACHED AT BROOKLYN, N. Y.,

October 4, 1870.









A

# SERMON

BEFORE THE

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING IN BROOKLYN, N. Y.,

OCTOBER 4, 1870.

BY

REV. JONATHAN F. STEARNS, D. D., OF NEWARK, N. J.

CAMBRIDGE: Printed at the Kiverside Press. 1870.

Rec? June 16,1871.

#### American Board of Commissioners for Foreign Missions.

BROOKLYN, N. Y., OCTOBER 6, 1870.

Resolved, That the thanks of the Board be presented to the Rev. Dr. J. F. Stearns, for his sermon preached Tuesday evening, and that he be requested to furnish a copy for publication.

Attest,

J. O. MEANS.



RIVERSIDE, CAMBRIDGE: PRINTED BY H. O. HOUGHTON AND COMPANY.

#### SERMON.

"Jesus came, and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." — MATTHEW xxviii. 18, 19, 20.

TEVER was there a more impressive charge given to mortals, — as specific as it is comprehensive, as simple and affectionate as it is imperative and sublime. And the circumstances which form the setting of the precious gem are hardly less impressive than the words themselves.

Our Lord had kept that Galilean interview constantly in the expectations of his disciples from the very hour of his resurrection. The white-robed angel, with the flashing countenance, gave notice of it from the tomb door to the astonished women, and dispatched them with it to the disciples, along with the news of his actual rising. He himself sent them on the same errand the first time that he met them. The place was appointed; and no doubt all through the five weeks or more of his intercourse with the disciples, not the eleven alone (for it is very plain from the narrative that there were others there, though Matthew mentions only the eleven), but the great body of the disciples of whom the eleven were the acknowledged leaders, were looking forward to the event, and preparing for it as the grand interview. Probably it was then and there that "he was seen," as St. Paul A most memorable meeting! In the words of the beloved missionary, Dr. Schauffler, "It was the only instance in the history of our globe when the whole church of Christ was assembled in one place, with Christ himself visible and audible in the midst of them. Till the eternal separation of the chaff from the wheat, of the good seed from the tares; till the consummation of all things — such a meeting will take place no more."

It is very evident that the giving of the great commission was the principal object of that gathering. What other topics our Lord discoursed upon, what instructions he gave, what tender consolations he administered, what prayers he uttered, we are not informed. No doubt he showed himself there in his glory, for he was no more the "Man of Sorrows." Not the Mount of Transfiguration witnessed a more glorious display than did that Galilean mountain; for he was all that forty days unfolding his heavenly splendors. "And when they saw him they worshipped him, but some doubted,"—doubted perhaps whether it could be he whom they had known so lowly, now so resplendent in his Godlike majesty. He was king in his church now, and it remained only that he should commission his ambassadors.

So he begins (for there must be no mistake as to the extent of his authority, or his ability to carry through that which he has purposed): "All power is given unto me in heaven and in earth." What an announcement! Let those who contemplate Christian missions ponder it well. Power on earth over all the forces of nature, "over all flesh, to give eternal life unto as many as are given unto him;" power in heaven over all the angels of God, to make them his instruments over all the resources of omnipotence! One hardly knows whether he should rejoice most or tremble most in the presence of such

rds. But it is their dear, faithful Master; so the disles gather confidence, and are full of joy while they ore. "He came and spake," says the evangelist, it is, he came nearer, he drew towards them as he d it, — "All power is given unto me in heaven and in th. Go ye therefore and teach all nations." The rd therefore is not found in most of the oldest Greek. nuscripts, and its genuineness has been questioned. t if not written it would be implied. The declaran of power is the foundation of the commission given. have all power, therefore go ye; go in my name; in my strength. Teach everywhere just what I ve commanded you. Bind all the nations, as my disoles, to that Holy Trinity of whom I am the Second, d an equal and inseparable Person. I will be with u. I will support you." And to this follows, in our nslation, and with a fitness which of itself seems nost to establish its genuineness, the "AMEN,"—the nen of the great Head of the church, the great Founn of authority, the Voice that speaks, and it is done. et the injunction and the promise stand fast, till the rld be no more."

Let us look attentively at the contents of this comssion. It comprises in one short sentence the work the church, the means or method of pursuing it, and encouragement she has to expect success.

I. First, the WORK of the CHURCH stands before us in bad and unmistakable outlines: "Go ye and make disles of all the nations." The translation here does not the reproduce the original. The Greek word transed teach is the verb active corresponding to the substance disciple: "Go ye and disciple, or make disciples of, the nations, that is, all the nations of the earth: wa the edwn." It is a word of deep and comprehence import, not at all answered by the word Christianize, the loose sense in which we often use it. The ideal

The second secon

of a disciple, as we gather it from the New Testament, includes both the outer man and the inner, the individual and the social. It includes believing in Christ, obedience to Christ, service to Christ, sympathy of spirit with Christ, likeness to Christ. Its initiative is conversion, its completeness the "measure of the stature of the fullness of Christ." The command is: Go and convert all the nations to me; go and make them all, both in heart and life, both as communities and as individuals, Christian.

This was certainly a most formidable undertaking. Christianity was then in its germ. And the seed was, to the eye of man, the least of all seeds. Look and see what it had to encounter. The dense masses of India and China, then as now steeped in idolatry, the hordes of northern barbarians, the superstition and sottishness of interior Africa, the peopled wilds of America, though distinctly in view, no doubt, to our Lord's eye, and included in his command, were as yet unknown to most men, and hardly dreamed of by the people of Judæa. But directly around them, all the mightiest influences of the age were in sharp antagonism to the principles of the gospel. Greece, with its refinement, its artistic culture, its beautiful literature, its subtle and much boasted philosophy, and Rome, the mistress of the world, holding in her iron grasp all the resources of the age, were both sternly opposed to innovations in religion, and especially to a religion like this, forbidding and frowning upon their ambition and vices, and claiming to be exclusive lord over all men's actions and opinions. Only the despised and conquered people of Israel, a people already "scattered and peeled," professed to acknowledge the true God, and they, proud in their exclusiveness, and as worldly in their hearts as they were bigoted and superstitious in their religious conduct, regarded with peculiar hatred the faith which at once condemned their hypotical practices, and, opening its heart of love to all inkind, denied all their arrogant claims.

To aggravate the difficulty, all these external obstaes — as he well knew who "knew what was in man" d a deep root firmly fixed in the permanent principles our corrupt nature, and however repressed in one m, would be sure to reappear in another, in every sucssive generation. Man, the child of God, was made him to be the heir of the world. He was appointed the high-priest of nature, to consecrate and offer up God all its manifestations of his glory. What vast pacities has he! What sublime, we might almost say odlike powers! But how fallen! The angel groveling e a brute, or raging and plotting like a demon! Intelt, social affection, morals, and religion, all bear, in n, the unmistakable marks of a deep degradation. the worst cases this is too plain for a question. In e best, a close scrutiny, with the application of the tht tests, forces the same conclusion. Heathen hearts, athen homes, heathen society, heathen tribes and nans, heathen altars and temples — O what a picture! nd outside of the domains of heathendom, within the unds of a nominal Christianity, how much of the ne debasement lurks in every corner, and even flaunts odiousness in the eyes of the world! Human nature it discovers itself all around us, as its seeds shoot into e ever and anon in our own hearts, makes us ashamed. nd then the prospect! The future, dimly foreshadowed the conscience and intimated by the analogies of cure, what shall we think of it? Is goodness the law? sin its own punishment? Is there a holy God distribng justice? Look at the fables of pagan mythology, wild dreams of the state of the dead, its dismal tempsychosis, its hell with Stygian horrors. Poor, ilty, degraded, trembling humanity, what can be done thee?

It marks the divinity of our blessed Lord, — his boundless goodness, his far-reaching penetration, his consciousness of a power which nothing finite could withstand, that he grappled at once with this huge empire of superstition and prejudice, of corruption and impiety, of degradation and wretchedness; and forthwith laid his plans, not to weaken, but to overthrow it, not to encroach upon its boundaries, but to take possession, in the right of sovereignty, of the entire domain. "The field is the world," said he. "I, if I be lifted up, will draw all men unto me." "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations." "Ye shall be witnesses for me, both in Jerusalem and in all Judæa, and in Samaria, and to the uttermost parts of the earth." "Go ye into all the world, and preach the gospel unto every creature." Expressions so numerous, so explicit, so varied in form, and so coincident in matter, put the case, it seems to me, beyond dispute, that our Lord never thought of attempting less, or of suffering his disciples to attempt less, than to convert the entire human family. To the reputed wise men of the age the scheme no doubt appeared simply absurd. And then the instruments to be employed, — those eleven plain, unlettered villagers of Galilee, and their few associates! They conquer the nations! They revolutionize the world! They renovate the human race! It seemed an insane project. And so it would have been, but for the divine power that lay behind, and was pledged to go along with it. But our Lord knew what he was doing. He had not started the tower without counting the cost. And his disciples, weak and incredulous as they sometimes were, seeing now his risen form glorified before them, believed that he knew. trusting to his promise, they did not hesitate, but, as St. Mark says, "went forth and preached everywhere, the Lord working with them, and confirming the word with rns following."

II. And how did he direct them to operate? We come, in the second place, to the MEANS, or METHOD. St. Mark says they were to "preach the gospel." St. Matthew divides the direction into two parts, "baptizing" and "teaching." The reports of the two evangelists serve to interpret and supplement one another.

Our Lord, we know, made very little of external forms. He enjoined no ritual; he furnished no liturgy. But he made much of the divine truths which he taught, and, with respect to their true spiritual import, of the two simple sacraments which he instituted.

Some have endeavored to find, in the first propagation of the gospel, the indications of a secret society. But there is not the slightest trace of one. There was a society, but its principles and pledges were all open, and its initiatory rite a public profession. Such is the true import of baptism, whether administered to the adult, on the ground of his own faith, or to the child, on that of his parent. It is virtually a profession of faith, and as the initiatory rite by which membership with the church is consecrated and sealed, the introduction of it into the commission given us by our Lord indicates the importance of the church as an instrument of the world's evangelization. The world never will be converted by mere preaching, in the restrictive sense. There must be organization, there must be regulated coöperation, there must be mutual fellowship and help. The church with its distributed functions, its sacraments, its assemblies, its pastoral care, its schools of religious instruction, is essential both to the conservation of what has been secured, and for efficient and aggressive progress in what is yet to be striven for. But the church is not a mere independent society. It and all its members owe their mutual union to their union in heart and will with their adorable Head. Christian baptism is the seal of this union — as our catechism expresses it — "the

医硫合物 医细胞性 医大胆病 医克勒二氏病 化二唑

seal of our ingrafting into Christ." In its form and material it is a symbol of regeneration; the washing away of the old and the adoption of the new; and so indicates the kind of men who are suitable subjects of its privileges. In its force and effect, it is a rite of consecration. Our Lord would have in his church only pledged men. Therefore he bade his ambassadors administer this pledge, binding all who would be accepted as Christians to an unalterable self-consecration to the Holy Trinity. It is, so to speak, the oath of allegiance, by which, renouncing utterly their old life and making confession of their new faith and purposes, they devote themselves, publicly and forever, to "the Father, and the Son, and the Holy Ghost."

If then we ask how men are to be brought to this position, and how fitted to fulfill its obligations, the answer is a simple one. Poor, wretched, sinful man must be made to know, appreciate, embrace, and be moulded and governed by the gospel of Christ. Therefore the good news must be preached, that is, proclaimed. It must be taught, that is, explained and inculcated. The object is not merely to convert men by implanting in the heart, through grace, a new spiritual germ, but to renovate them throughout, making thereby a new creature in Christ Jesus. Men must be made Christ's wholly, scholars of his doctrine, copiers of his example, obeyers of his commands, possessors of his spirit. And this, amidst the vast variety of characters, temperaments, and antecedent and attendant influences, of the various races, nations, tribes, and generations of men, requires the truth to be particularly applied. It must be taught, by all the expedients suited to obtain a lodgment for it in men's hearts; taught as the law was to be taught by speaking of it "sitting in the house and walking by the way;" taught in the family and the school, by employing precept upon precept, line upon line, applying it to the

heart, the conscience, and the life, and with a wise discrimination adapting it to all the exigencies of all the varieties of men to be brought under its influence. A permanent, and under God a self-sustaining character must also be given to it. It must be embedded in men's social life, organized into an institution, accepted by a solemn vow, installed among them by a public seal, as the bond of their fellowship and the law of their affections and activities. Therefore the holy sacraments must be administered and the church established.

And here we come to the true idea of preaching in its largest sense, — the term used in St. Mark's Gospel. Preaching in that sense, includes both the methods brought to view by St. Matthew. That is but a narrow conception of it which confines its functions to the sermon, or the public assembly. The pulpit could accomplish little without the church and its sacraments, and the Christian school. Indeed preaching, in its most restricted sense, would exclude more than half the functions of the pulpit. It is proclamation simply, that is the telling of the good news. But, in its most generic sense, preaching is teaching, and teaching is preaching; preaching is worship, and worship, in its public and social form, is a method of preaching. The church preaches by her songs, her prayers, her discipline, her example, her schools, her colleges, her presses, her gifts of charity — all her evangelizing work, just as truly as by her sermons and exhorta-It is the making known, felt, and embraced, "the truth as it is in Jesus." And thus it constitutes the sum and substance of the church's agency for the conversion of the world.

And what is that gospel truth — the subject matter of this preaching and teaching? "Whatsoever I have commanded you," said our blessed Lord. That is, all I have ordained and declared, whether with my own lips or those of my prophets and apostles. And this may

all be summed up in the words of the angel at Bethlehem: "Behold I bring you good tidings;" "for unto you is born a Saviour, who is Christ the Lord." Salvation by the Saviour, the divine, Almighty Saviour; the Son of God incarnate, crucified, ascended, everliving; salvation for the chief of sinners; salvation from all sorts of human ills, the fruit of sin; salvation free, full, perfect — yes, in a single word, Salvation; that is the talisman which is to transform earth, glorify humanity, and open heaven.

The Christian system was indeed then but as a grain of mustard seed. But the germ, small as it was, had concentrated in it all the vital principles of the old dispensation, from whose root it sprang, and by whose sap and foliage and flower its organization was perfected; and all the power and spreading glory of the new, as the advancing ages should unfold it, and the latter day show it in its consummation. And this small grain of truth our Lord bade his disciples take as the subject matter of their preaching. It was as if he had said to them, "I have here an effective remedy for all the ills of the race. It is marvelously simple. Men will reject it and call it foolish because it is so. But it is potent. Go and carry it through the world. You have tried it, go and persuade your fellow men to try it. It was meant for them all. It is adapted to them all. It will need never to be changed. The Greek and the Jew, the barbarian and the cultivated, the most besotted and the most refined, will need nothing but this. It touches that which is most universal in man's nature. It will make men like unto the angels. It will transform them into the image of God."

Just this it was that the first disciples of Christ did. The world laughed at them; but they kept on preaching Christ crucified. And thousands of converts at once testified, from their own experience, to the power of the remedy; thousands of martyrs glorified the earth with

heroism never before witnessed, and, in a few centus, earthly power began to acknowledge a far higher wer, and the whole Roman Empire veiled its mighty eptre, and bowed reverently before the sign of the Crusted.

III. Now we inquire, where is the secret of all this? In this brings us to our third topic, namely, the ENCRAGEMENT which the church has to expect success. here does the mighty power lie? In the church and rordinances? In the preaching and teaching of her te and faithful ministers? In the ideas and facts which me the subject matter of her teaching? These are werful as instruments. But where is the arm competit to wield them?

We speak of the efficacy of truth. "Truth is mighty," s the proverb, "and will prevail." A great idea lodged the general mind will work on, as our Lord says of the even, till the whole mass yields to its influence. Such ths as the fatherhood of God, the brotherhood of man, e law of self-sacrifice, the idea of holiness, fairly introced into the thinking of mankind, will work mighty volutions in the course of time, on all their customs, stitutions, and characters. A Saviour crucified, the n of God incarnate in our nature, giving himself up sacrifice for the sins of the world, then risen, exalted the right hand of God, ever living to fulfill all his purses of love, coming to judge the world soon and take me his own, — it is a mighty conception! If we could ly get hold of it, it would thrill us. But the trouble we do not get hold of it. And it does not get hold us. The first Greenland missionaries, after toiling ary years to instruct their ignorant pupils in what ey thought to be the first principles of religion, melted em all down, we are told, to their great surprise, by e simple story of the cross. But how often has even at melting story fallen upon the ears of depraved man

utterly powerless. Go tell it, Christian ministers, to your congregations, with all the pathos you can command. It will be to many of them no better than an old song. Had any or all the truths and facts of the gospel been recorded on its pages and then left, no recital of them by human lips would have had the efficacy to convert one human heart; they would have lain there as a dead letter.

Where then is the power? We say, in our theology, it is "in the work of the Spirit." And we say rightly. But who is the Spirit? He is the Spirit of Christ, one with him in the perfect oneness of the Godhead. Christ himself comes by the Spirit, speaks by the Spirit, acts by the Spirit. It is the power of Christ that works in him and through him. The secret of the power, then, is in the agency of Christ.

Let us not forget who he is that thus works with his disciples. It is he who once on earth walked the sea as if it were a beaten pathway, stilled the storm with a word, treated diseases as his servants, fed five thousand men with a few loaves and fishes, curbed the rage of demons and drove them out by legions with authority, and gave life to the dead. It is he who, on his divine side, "upholdeth all things by the word of his power," who created all things, who will dispose of all things, whose ready messengers the angels are, who reigns supreme over all creatures, and "of whom, to whom, and through whom are all things." Is there, in all this, no reality?

Some, in these days, speak of Christ as an ideal power, a mere personification. But he is a living Person,—thinking, purposing, willing, acting; the same that once walked the streets of Jerusalem; the same yesterday, to-day, and forever. We are all quite too apt to regard him simply as a historic personage; a Saviour that was and not a Saviour that is; one who has done his work in his day and is gone. But the promise of our

text comes to tell us he is not gone; he is here still, in all the plenitude of his power, faithfulness, and love. For his words are (who can doubt their fulfillment), "Lo I am with you alway, even unto the end of the world."

In this simple fact lies the whole secret of the expected success. The obstacles are great, — some of them as great now as they were in the days of the apostles. And miracles have ceased. But providence and grace, two divine forces even more potent than miracles, remain still in full operation. And by these Christ acts; and till the present order of nature is overthrown, and the dispensation of the Spirit ceases, he will continue to act. He has at his control all the forces of nature, all the forces of society, all the elements of human progress, all the thoughts, purposes, and dispositions of the human heart. And he is pledged to turn them all, sooner or later, into the channel of this enterprise. It is ours to carry the truth through the world, using the means of grace, and availing ourselves of the openings of Providence. It is his to open the way, and by his Spirit to give success to the endeavor. And here is the point to which all the encouragements of the church in this great enterprise converge. Her mighty, faithful, loving Lord has promised to be with her; with her for this very purpose; with her in all the plenitude of his wisdom and power; with her to the end. She will work, all her faithful members will work, according to the laws which regulate all human working. She will use the means. She will gather and consecrate her resources. She will apply her strength. Obstacles will have to give way, opposition will have to succumb, truth will prevail, hearts will be changed, wills will be bowed, the whole earth will be redeemed and glorified. But while the faithful human laborer will not fail of his reward and the unfaithful will shrink away and be dismayed, the song that will employ all tongues, both on earth and in heaven, will be: "Thine, O blessed Jesus, is the kingdom and the power; and thine be the glory forever and ever. Amen."

It is in this sublime and most inspiring enterprise of Christian love, that we, my brethren of this venerable Board, under the great Captain of our salvation, are engaged. Its history has been a signal manifestation of the faithfulness of the divine promises. When we look back to its feeble beginnings, and thence trace the line of its progress, though we have reasons enough for self-humiliation in view of the deficiency of our efforts, we have on that account all the more to adore the power that has been with us. For what has God wrought? I have not time to present here even a specimen of the facts. Take them, for example, as they lie upon the pages of the recent admirable volume entitled, "Foreign Missions, their Relations and Claims." The simple statement is enough to put skepticism to the blush. What small exertions and expenditures! What marvels of beneficence by the hand of God! What by his wonderworking power among the nations! What, in many a gladdening instance, by his grace!

This Board stands to-day among the noblest institutions in our land. Where, in all Christendom, shall we find its superior in all that constitutes a wise, resolute, far-reaching philanthropy? Its record of the past sixty years challenges the admiration of mankind. It has it, among all candid, sober-judging men. Since it first ventured upon the doubtful responsibility, what a change has been effected in public opinion, respecting the feasibility, at least the value of the missionary work! And when were the prospects fairer? The ground has been widely surveyed. The precise nature of the work is becoming every day better understood. All over the pagan world, the old is giving way and the new beginning to be welcomed. All the signs of the times, all that goes to

ke up the genius of the age, points in the direction of missionary work. No people on the earth are in a ter attitude for pursuing it than are we. Difficulties are are still; new ones will be frequently discovering emselves; but noble minds spurn easy discouragement. gher and higher must be the motto of our aspirations. ward, still onward, the law of our progress.

In this sublime walk of Christian beneficence, we, ethren, of these two Christian denominations, the Congational and the Presbyterian, — we and our fathers, have, during the past sixty years, been treading side side in loving harmony. As brethren having but one erest, we have kept no separate accounts. Our concutions have gone into a common treasury. Our laters, giving themselves up to the common work, have an distribute dover the same fields, with no distinction denominations.

Now the time has come when, from the best judgment can form, the interests of the common cause seem to juire a partition. It is from no choice of our own it we, of the Presbyterian side, leave this honored ard, which for so many years we have contributed to ild up, and where lie all the results of our past work, our Congregational brethren. But the providence of d cooperating with his grace to bring about the late ppy reunion of the long-divided Presbyterian church, a result in which you all, yes all the Evangelical ristian world, have rejoiced with us, -seemed to deand of us a corresponding union in the missionary rk. So judged our General Assembly, whose decisions respect. It was indeed among the conditions of the inion — one of the concessions by which, under God, r lamentable breach has been healed. At first many of clinging to our old relations, and taking advantage of e liberty expressly reserved to us as individuals, were sposed to excuse ourselves. But a second glance

taught us that we could not wisely or righteously do so. Our brethren of the other branch of the church had an established and widely operating missionary organization. By the reunion, its responsibilities became our responsibilities. It was fairly to be expected that we should rally around that, and employ our best strength to give it efficiency. We cannot doubt that the same great cause in which we have been engaged here — the cause of our adorable Master — the cause of human redemption — will be advanced by this movement. We trust you also will see it to be so. The change seems to lie in the very nature of the case, and we bow to the necessity as to the voice of God.

But, brethren beloved, though we go into another organization, we do not go into another enterprise. Our work will still be yours, and yours ours. And your success we will regard as our success, your trials our trials, and your joy our joy. We cannot pray for the prosperity of the Redeemer's kingdom, we cannot pray for the prosperity of the great missionary cause, and forget the AMERICAN BOARD. It was our first love. It has been, from our childhood, the source of some of our best Christian impulses. The fraternal intercourse we have enjoyed in it has been sweet and cordial. All this while our two denominations have been thus closely associated, and there has never been a serious jar. Whatever jealousies may have arisen elsewhere between these two denominations, never have they obtained a foothold within this sacred inclosure. And now we part as brothers part from the old homestead, — not in anger, not from jealousy of each other, not altogether in sorrow, for we have before us the most animating hopes, but with not a few very tender regrets. We part only because it seems better, especially since we have grown so great and some of us have formed new family relations, that there should be two households in the old family circle instead of one. And we shall often meet, no doubt, at least in spirit; often hear with pleasure of each other's welfare; often perhaps, in critical junctures, hold profitable counsel together. We who go out shall still, with gratitude to God, remember the fraternal intercourse we have here had with brethren of the same faith, the same modes of worship, and almost the same ecclesiastical order. Nor will we cease to love both the brethren with whom we have so long coöperated, and the noble institution which has been the vehicle of our common benefactions.

I will not say farewell either to the one or the other The "honorary membership" which, I am happy to know, gives me the privilege to sit and deliberate in this Board, is, in effect, a *life* membership; and while life lasts, whether it be longer or shorter, and in the dying hour should reason still linger, it will be to me, I am sure, among the most soothing reflections, that I have been, and still am, a member of the American Board of Commissioners for Foreign Missions.

We take with us into our new relations some of its choicest missions. It would not have looked well on either side that we should have gone out empty-handed. But we leave behind, besides our common interest in all the missions that remain, which we have helped to establish, not a few, perhaps the larger portion of the beloved missionary brethren and sisters of our own church distributed among them. These we can ill afford to lose. But the ties which bind them to their present work are too vital to be parted, and we acquiesce in the necessity. They will be safe with you, as will yours with us. God bless them all, — those "precious sons" and daughters "of Zion, comparable to fine gold."

May his counsels guide, and his best blessing rest upon the brethren, venerated and beloved, who still occupy the posts of chief responsibility in this Board; the Corporate members, on whom devolves the decision of all questions in the final resort; the Prudential Committee, who have in charge the immediate supervision of its widely extended, and, on many accounts, very critical movements; the secretaries, on whom rests so heavy a burden of care and labor, and who have borne it so nobly, — and, with them, the late venerated senior secretary, now released from his weightier responsibilities only to serve the same loved cause in method more befitting his years. May the evening of his life be as serene and hopeful as its meridian period has been full of able, faithful, and unwearied service.

We go, brethren, I repeat it, only to work side by side with you in the same Christian enterprise. As no discord has disturbed our long coöperation, so no mutual grudges mar our parting. Shall not the division of the Board be the doubling of the service? All the signs of the times call upon us now to gird up our loins. Let us redouble our zeal, our activity, and our bounty; and let all our rivalry be that of love and service to our Master, and all our mutual provocations the provoking of "one another to love and good works."

This foreign missionary cause, in view of what we have now considered in respect to it, stands unrivaled before us, both in dignity and nobleness, and in solid practical worth. It is at once grand in its conception, vast in its comprehensiveness, beneficent in its achievements, glorious in its final aim. It demands, as it has to a great extent secured, the best talents of the ablest men. Our blessed Lord left heaven and came to this poor, pagan earth, as a Foreign Missionary. We do not disparage the home work. But that needs the foreign, and will not prosper without it. The field is the world. We are boundall of us, to the conversion of the world. The most fundamental principles of our faith, the brotherhood of humanity, the universality of human needs and of the provisions and offers of salvation, the song of the an-

gels — "Behold I bring you good tidings of great joy, which shall be unto all people," the words of Jesus — "I, if I be lifted up, will draw all men unto me," the beginning and the end of his great ministry, Bethlehem and Calvary, alike point to it. It makes a most conspicuous figure in the scenes of heaven. What is that new song heard by St. John in his wonderful vision? "Thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred and tribe, and people and nation." And who are these that shall sit down with Abraham and Isaac and Jacob! Why, men from every land and clime, the east, the west, the north, the south. Can you hope to sit happily among them and yet have done nothing to secure their redemption? Can you take a part in their song and yet have done nothing, or very little, for the redemption of the nations? Those narrowminded professors who treat foreign missions as but a visionary scheme, may well question with themselves whether they have any fitness for heaven, or any true capacity for its joys.

This work, whether we take our proper part in it or not, is one that is going to succeed. God has proposed it, and he will raise up other instruments if we are unfaithful. Our Lord's command to his church plainly intimates that he intended it should be done. He said, "Go ye and make disciples of all the nations." Not go and preach to them merely, that they may have no excuse when they come to the great reckoning, but go and make disciples of them; go, and by the grace of God convert and sanctify them. Go and do it. Not only go and begin it; go and do what you can toward it; go and work at it till I come and put a stop to your efforts; but go and do it." I, for one, have great hopes of this poor, fallen, sinful world. It has, I fully believe, a great and glorious destiny lying before it. This earth — not some strange, unknown, altogether different sphere, made up of its ma-

terials, but this green earth of ours — with its beautiful hills, valleys, streams, cataracts, and seas, its starry skies and its flowery carpet, held in its place, and its inhabitants held upon it, by the same natural laws, is yet to be filled "with the glory of the Lord, as the waters cover the sea." Christ has been, and is, right here among his people; and working with them and by them, is going to do great things for it. If I have rightly read the prophecies, he is going to convert the world—actually convert it—by the same agencies, essentially, as are now in operation. He is not going to destroy it till he has glorified it. The dispensation of the Spirit, under which his church has lived ever since his ascension, is yet to have a larger development of its power than has ever hitherto been accomplished. The word, the providence, and the grace of God, working just as they now do with and through the agency of man, are abundantly adequate. It may take a long time. God's ways are not as our ways. chooses to employ in it the generations. Thousands of years have already passed since the work was initiated. But a great deal has been already accomplished. The thoughtful and discerning eye, looking over the ages, sees progress. It will take a new start by and by, when the preparatory work is completed, and, by the outpouring of the Spirit in greatly augmented measures, will march forward, "conquering and to conquer."

Why then should the toiling but believing church suffer herself to despond or grow faint-hearted? We are in the right road while we are engaged zealously in this great missionary enterprise. Why should we be content with pecking here and experimenting there. Why not rise at once to the full conception of the great issues before us? Instead of skirmishing, and a mere guerilla warfare, contented with some trivial successes, why not at once besiege the city with a strong force, and lay our plans actually to take it? Let us obey the com-

and, and so trust in the promises. No doubt the shout all yet be heard, not as a prophecy, but as the exultant oclamation of an accomplished fact—"The kingdoms this world are become the kingdoms of our Lord and his Christ." The world is Christ's, and he will yet we it in possession. O that will be a blessed day for a faithful missionary, when, standing among the thounds of thousands of the redeemed above, he hears the out running through all their ranks: "It is done,"—the eat work in which he toiled and suffered so much,—it is done. The kingdoms of the world are become the agdoms of our Lord and of his Christ." Then will a praises of earth echo back the praises of heaven—

<sup>&</sup>quot;One song employ all nations, and all cry
'Worthy the Lamb, for he was slain for us:'
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

lostote verst

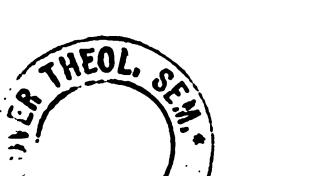
# REV. DR. POST'S SERMON

BRPORE THE

# American Board of Commissioners kor Poreign Missions.

PREACHED AT SALEM, MASS.

OCTOBER 2, 1871.



118718

#### THE MINISTRANT CHURCH.

الم

## SERMON

BEFORE THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THEIR

MEETING IN SALEM, MASS.

OCTOBER 3, 1871,

REV. TRUMAN M. POST, D. D. of st. louis, missouri.

BOSTON:

PRESS OF T. R. MARVIN & SON, 131 CONGRESS STREET.

1871.

#### American Bourd of Commissioners for Foreign Missions.

SALEM, Ms., OCTOBER 3, 1871.

Resolved, That the thanks of the Board be presented to the Rev. Dr. TRUMAN M. Post, for his sermon preached Tuesday evening, and that he be requested to furnish a copy for publication.

Attest,

J. O. MEANS, Recording Secretary.

B. C. M. S. S. S. L.

SEN THEOLOGICS ...

the second second

#### SERMON.

#### BRETHREN AND FATHERS:-

As I rise to address you this evening, I feel oppressed by the genius of the place. A scene presses on me from what now seems the far past. On this spot, if not within these walls, nearly sixty years ago, was the ordination of the first mission-aries of the American Board. Here, on February 6th, 1812, in the presence of a vast and profoundly sympathizing assembly, Hall, Newell, Judson, Nott and Rice, were solemnly set apart to the work of Foreign Missions. The actors, and most of the spectators, have long since passed to other worlds. But they seem to me gathering again to this place, this hour, to inaugurate your assembling. Hovering over and around us, seem to my eye faces that are not of clay. May the words I shall utter before you to-night, approve themselves to those on whose ears are falling the voices of eternity.

I have selected, as presenting timely theme for the occasion, the words of our Master and Model, found in

#### MATTHEW xx. 28.

THE SON OF MAN CAME NOT TO BE MINISTERED UNTO, BUT TO MINISTER, AND TO GIVE HIS LIFE A RANSOM FOR MANY.

In this and the preceding verses, Christ's example is set forth as the rule for his disciples. "Whosoever will be great among you let him be your minister, and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a

ransom for many." The proper import of the word "minister," is servant, and to minister is to extend service through kindly offices, beneficent instruction and bestowment,—labors, sufferings, sacrifices. Our Lord has also taught us that "the disciple is not above his master, nor the servant above his lord." "Whosoever will come after me, let him deny himself, and take up his cross and follow me." "Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall find it." "He that forsaketh not all that he hath, he cannot be my disciple:" and he subjoined, as his valediction when he left the world, "It is more blessed to give than to receive."

The law of greatness in the kingdom of heaven is ministration, set forth in God himself as its prime archetype, who ministers the universe to the universe; in his Son, who ministered himself for the ransom of many; in the all-quickening Spirit, who ministers life to moral being; in the angelic orders who are ever ministrant spirits; and in the church, whose office it is, to the end of time, to minister the lifted-up Christ to the world, by like vicarious suffering and sacrifice. Such ministry is God's charm of persuasion, and such the church's law of victory amid the lost nations.

We are assembled here, brethren, in this year of grace, 1871, in missionary convocation, to commune together, for the time, on the great problem of the conversion of the world—the consummation assured by prophets, apostles, and the Son of God, and commanded as the object of prayer, to the church, through the ages. Toward it the centuries past have wrought under divine rule, slowly it may seem to us, but surely; and out on the deeps, though far off still it seems, yet manifestly in nearer distance, we may descry the brightness of the burning wheels of the coming of the Lord.

If we look at the present situation as compared with the past, we discover vast progress, vast preparation, and vast expectation. Vast the progress since the resurrection morning. The faith of the crucified Nazarene embraces the civilized world. Christianity is incorporate with the life and thought of humanity. It is armed with art, literature, science, wealth and empire. It is the

religion of the mightiest nations. It possesses the domain of history. It is clearly the mightiest power on earth, at this present, and bearing within itself the destinies of the future.

In regard to missionary enterprise, compared with past times the field is clear; the world is open and explored. Mundane agencies, political and social, empires and systems—with their changes, wars, migrations, conquests, colonizations—have been working their preparation. Commerce, adventure, travel and ambition have been pioneering the way. Science, art, letters, culture, and the forces of civilization have been wrought into auxiliaries. The enfranchisement of nations, the liberation of minds, the spread of general ideas, and the advancement toward a world-unity in the realm of thought, are elaborating a capacity for a universal spiritual reign.

Within the sphere of the church, also, vast preparations have been in progress. Missionary consciousness and enterprise have been aroused and enlightened; missionary agencies instituted, organized and systematized, and applied extensively to the strongholds of heathen religion and empire. Christian truth has been widely diffused; the sword of the Spirit—the Word of God—unsheathed and presented ready to the hand of the church, in that the Holy Scriptures have been translated into nearly all the languages of the known world; some of which have been reduced to writing expressly to receive the sacred gift. Copies of them, or of thoughts born of them, have been scattered like leaves of the Tree of Life on the wings of all the winds of heaven. The steam press, the steam ship, and the telegraph, have been made ready to minister the new-creative truth to the nations.

Signs, meanwhile, that this truth has lost none of its primitive power, but is as mighty now as at the resurrection of Christ, thickening in the missionary field and showing that the Pentecostal power still waits with Him that has the residue of the Spirit,—these, blending with these preparatory agencies, seem marshaling on the universal triumph of the kingdom of God.

Now in this hour of vast preparation and expectancy, what waits, what wants within the sphere of the church, to secure the mighty prize so clearly in view? Has the church risen to the height of the occasion—to the plane of her great mission? Does

she realize, does she adequately conceive, even, her true ministrant mission and position—the true nature and office of the Christian life on earth? Our Lord's definition and assignment by his own example, enforced by his precept as a model for all disciples—are they not construed extensively, as extreme and exceptional? Do we not, by extenuation and abatement, fritter away language the most explicit and categorical? Are not our senses so dulled by custom, or so dazed by worldly illusion, that "seeing we do not perceive, and hearing we do not understand" that Christ in very deed meant what he said, and meant it for us and now, when he presented his own example in coming into the world—not to be ministered unto, but to minister, and to give his life a ransom for many—as a paradigm for all who would be his disciples?

Requirements the most explicit and unequivocal, of entire consecration, absolute devotion, complete self-sacrifice; of forsaking all that one hath; of living not to ourselves but to the Lord who hath bought us; of unreserved, universal ministration of self to the great cause,—are not such requirements subdued by construction into figurative, intensitive, exaggerated utterances,—into something not entire, not absolute, not universal,—something partial, occasional, exceptional? But surely He who was the very Truth, would not, in a matter of such awful concernment, palter with us in a double sense, would not deal in phrase or figure, overdrawing the reality, or leave the law of Christian life confused by overstatement, or subject to the limitations of individual convenience or caprice. And never, we believe, till the church gives full and vigorous interpretation to her Master's commission and requirements, and recognizes her true calling, to be in this world as was her Lord—" not to be ministered unto but to minister,"-to minister her labors, her prayers, her wealth, her children, her best, her all for the glory of the Lord and the life of the world,—never till she becomes profoundly conscious that a life thus ministering is the gladdest, noblest, grandest beneath the sun, will she reach "the height of her great argument" for the conversion of the world.

But are not our churches full, this hour, of those who seem to regard church-life as passive rather than active, exacting rather

than imparting—who are in the church, not to minister but to be ministered unto—to find enjoyment and repose—to be waited on, cultivated, caressed and insured for Heaven—not to be servants of all, but to be served of all? To them, it would appear, the earthly church is as though already within the walls of the New Jerusalem.

But evermore the church militant is the church ministrant—ministrant of her very self for the life of the world. She wars by ministration. She saves life by losing it for Christ. She gains all things by giving up all things. She contends with the ministries of truth and love. She subdues the world by devoting herself for it; by ministering her pleasures and convenience, her comforts, her toil, her gold, her sons and her daughters; whatever she has most precious, yea, life itself, for human redemption. She overcomes by self-sacrifice for the wretched, the ignorant, the hateful, the sinful. Like her Lord, she is victor through vicarious suffering. She conquers by dying. By crucifixion she casts down the prince of darkness. By entering the grave she breaks the gates of hell. Above her onward march, over the ensign of the Son of God, bearing on his own cross the sins of a world, gleams evermore the blazon, "In hoc vince."

This self-ministration to the cause is essential to the triumph of Christianity; because, 1st. It is essential to its very existence. It is of its original vital essence, the very element and condition of its being, even as shining is the condition of light.

In the 2d place, it is to the world the proof-impress of the original archetype—its divine attestation.

3d. It is God's persuasion—his continued argument, of the Christ lifted up, with a fallen race; yet a race not so fallen as to fail to recognize this proof of celestial original, or to be insensible to this manifestation of the beauty of God. The world in its moral ruin, still feels the divine charm of self-sacrificing love.

"He that will be greatest of all shall be servant of all," is written even in this world's code of honor. The ministration of self for others it recognizes as the royal mark on grand and beautiful souls. It feels it to be the God-like,—the very love-

liest, kingliest thing among the sons of men. Wherever it meets or thinks it meets it, in hero, patriot, philanthropist or martyr, it does it reverence. It honors, celebrates and worships it, as something from heaven. It becomes the orator's theme, the inspiration of the poet, the ideal of the artist. To it the nations institute festivals, build monuments, temples, and West-Spirits signalized by it walk the earth in light. break in upon its night with the gladness of sunbeams. than music are their names to the forlorn and wretched. Like angel-faces, their thought wanders through the hospital and asylum, or hovers over the eyes of the desolate and dying. less the suspicion of selfish alloy, the farthest the apparent removal from ambition of eclat, the more men love and worship; so that the humblest, obscurest and most hidden life in which this self-ministry moves, becomes, to our world's night, as those star-fields whose lights, dimmest to earth, shine in holiest height, and nearest to God's throne. Such is its charm, even to our fallen world.

Its primal archetype is set forth in the ever-and-all-ministering God, whose name and essence is love, whose glory is the effluence of love, who is greatest of all as He ministers to all. Its imprint is on the elder and mightier sons of light, whose glory and bliss it is that they are all ministering spirits. It is incarnated in "God manifest in the flesh," vindicating the divine son-ship of him, who, "though rich, for our sakes became poor," and who, "being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross."

This spirit, incorporate with the idea and being of the church, and breathing through it as its organ of perpetual utterance, is God's eloquence with men,—his signature on his church; recognized as such by the world, whose conversion waits its full manifestation.

That this ministrant spirit must make proof of itself in missions, I need not argue. The church ministrant must, by its very definition and original constitution and commission, be the church missionary,—a church that goes forth from home

and country, to seek and save the alien and the lost. Originating in a mission from heaven to a ruined world, it must, of its very nature, go forth from realms illuminated to peoples that sit in darkness and the shadow of death. Everywhere, indeed, it must be animated by the missionary spirit—the spirit of self-devotion for the salvation of men. The life of every true Christian is a mission; cannot, must not be aught else; no more on the banks of the Hudson or Mississippi than on those of the Ganges, the Hoangho, or the Niger.

But evidently it is essential to the full development of the nature of the church, and especially, its full proof of itself before the world, that it go forth on the foreign mission. Benefactions to our country may be regarded as benefactions to ourselves, and patriotism may be construed as an expanded self-love. But the foreign mission eminently impresses the world as of that "charity which seeketh not her own;" which gives proof of its God-likeness in that it is without color of selfishness, and is universal. Not only the Roman theatre, but the whole race of man rises up to do homage to the Terentian assertion of a catholic humanity,—"I am a man, and nothing human is foreign to me."

Moreover, a true home-evangelization requires it. As an expression and a culture of Christly love, and of sympathy with the life-spirit of Christianity, the mission abroad is vital to the To limit Christianity geographically, violates church at home. its nature. It is ubiquitous in its reach, or it is nothing. partialize the universal, introduces a fatal solecism into its nature. It is, moreover, clear disloyalty to the original divine commission, and as such must be fatal to its life-power. Indeed, in breaking up the spiritual torpor and narrowness wont to gather upon churches that are content to shut up their Christian sympathies within their own borders, the reflex benefits of foreign missions can hardly be over-estimated. In truth, such are the ultimate relations, now, between different parts of the world, that it could be readily shown that missions are richly remunerative in the light of a true, moral, we might even add, political economy, to home interests.

But the foreign mission is especially valuable in the profound

and striking impression it makes on the world generally, of a ministrant Christianity,—of an entire and absolute ministration of self for the salvation of men.

I speak now of impression on the world. Every Christian life, at home or abroad, is in truth such a ministration. Its consecration is entire or nothing. "Whosoever forsaketh not all that he hath, cannot be my disciple," is the law as much in Christian America as in India or Central Africa. And in general, I believe, such a life involves as much sacrifice and brings as much happiness in one field as in another. It is the great first step which costs, in either. And it is more what we are, than where, that fixes the happiness as well as nobleness of life. These are determined more by loyalty to our professed self-consecration, its entirety and absoluteness, than any or all exterior circumstances whatsoever.

Nevertheless the foreign mission presents such self-devotion in a form which especially strikes the sense of the world. The denial of instinctive sentiments, common to all men and appreciable by all men; the sundering of ties universally felt as among the strongest on earth—those of home, kindred, country; the voluntary surrender of the sweets of civilization and culture, for perpetual exile amid dark-souled, barbarous, or semi-barbarous and pagan peoples; such a sacrifice,—visible, summary, absolute, irrevocable,—especially impresses the world with the sense of a faith and love above its plane of being, and having origin in higher realms. It also touches the mind of the church at large with a true consciousness of her calling.

In corrupt and apostate ages, such examples of consecration have been exponential of the divine life immanent in the church. They appear like pulses of the consciousness of a higher world breaking in upon a torpid and stagnant worldly church-life.

That the enthusiastic and imaginative sentiments have often had to do with the origin and enterprise of foreign missions, as also with their impression on the popular mind, cannot be denied. But who shall deny that these sentiments, though requiring to be carefully guarded from a mere spirit of romance, still have their legitimate and beneficent sphere in the economy of a world of faith, and that it is well to have occasions to call them forth in a

cause where, after all, the real forever transcends our utmost ideal, and imagination falls below our soberest logic? The examples called forth thereby are channels for the illapse of modes of thought and feeling from a loftier and truer realm into our common life; similar in effect to those of martyrdoms in the ancient church.

It were easy to show that not only the primal impression, but also the continued conscious connection of the home with the foreign field, and the constant presentation of claims for a purely Christian ministration of men, money, personal labor and sacrifice, must be stimulant and purifying, and tending to keep the church in healthful sympathy with its original idea.

But argumentative detail is unnecessary. The foreign mission is clearly incorporate with the essential nature and orginal commission of the church, and is indissolubly connected with its purity and power. It originated in a foreign mission—if indeed anything is foreign to the blessed heaven—a mission from heaven to a lost world; and the foreign mission must ever be to it a vital ministrant function.

The argument from the life-principles of the church is confirmed by history, and God's methods of providence. Historically, the life-eras of the church have synchronized with the ministrant and missionary spirit, both as cause and effect. Through the darkest periods of Christianity, its life is traced through that spirit, sympathizing with it in its vigor or decay. Where this spirit has failed, Christianity itself has seemed to die. Where it has lived, even in crude and crass form, there, notwithstanding errors and offences in doctrine and government, Christianity has lived on, under all and in spite of all; each marked renewal of Christian life or reform in the church, being marked by a revival of this spirit.

To this spirit, moreover, developing itself in missions, Christianity owes what extension it has achieved. Various mundane agencies God has used, as preparatory and auxiliary. But each new, genuine evangelization of nations has been through express and formal missions. When these have ceased, the frontiers of Christendom have ceased to widen,—often have shrunk.

God has, moreover, by his providence, enforced the ministrant

1

action of the church, expressly enjoined in the Great Commission. Whenever she has seemed settling down in mere self-maintenance or self-culture, and in contentment with past victories and acquired domain, the Providence that ever watches over her has permitted her repose to be perturbed. Persecution and convulsion, invasions or immigrations have aroused and proved her, broken up stagnation, brought her to ministrant confession, scattered her members, and compelled their testimony among new peoples. So he broke up the early coagulation of the church about Jerusalem, by the persecutions connected with the martyrdoms of Stephen, James the greater, and James the less, and finally by the destruction of the city itself; compelling the disciples to go abroad, everywhere proclaiming the kingdom of God. To the same intent wrought the persecutions of pagan Rome. So of the church, nominally mistress of the empire. Its stagnancy, tending to rapid corruption, was broken up by the invasion and migration of nations, which enforced the ministration of Christian life and truth to the heathen, by captivities, dispersions, enslavements; or led to formal missions to the Goths and Germanic tribes, whereby the edge of the barbaric sword was broken, so that, in the overthrow of the Roman world, it did not rage utterly against the church and Christian institutions. So the overflow of ancient Christendom by the barbarians, compelled the ministration of Christianity to new nations, by contact under pressure, and constrained the church to be missionary in order to self-preservation.

But political changes were not factors of evangelization, or real conversion. These were wrought only by the ministrant and missionary agency to which they furnished opportunity, occasions, or necessity. The same was the fact under the sword of the Merovingians and Carlovingians, and of the new Germanic empire. It was the mission that followed the sword, ministrant of truth and love, and of personal labor, sacrifice and suffering, that converted a nominal and enforced into actual Christianization. It is to missionaries mainly from the Irish and Anglican church—the Winifreds and Willebrods, the Columbans and St. Galls, and their successors, the Ansgars, Ottos, Adelberts and their coadjutors—it is to the devotion and

self-sacrifice of those engaged in personal missions, and for the love of Christ and of souls penetrating forests, crossing wintry rivers, braving frost and storm, the miasma of marsh and the terrors of savage nature and more savage men—it is to these individual missionaries more than to armies or edicts of force, that nations, now the mightiest in Europe, owe their Christianity.

The same was the law of Christian life and spread under the era of spiritual despotism. It was not the church imperial, throned and sceptred on the seven hills, arrayed in purple and scarlet, arrogating universal lordship, fulminating interdicts and instituting inquisitions, claiming to coerce the faith and submission of the world, and to be ministered to of all nations,—it was not this, but the church ministrant in the wilderness,—the church of the cottage, the hut, the hamlet, the cave and catacomb, amid the poor, the suffering, the humble, the wretched, in seclusion and often concealment, that bore the true succession of the kingdom of God on earth, and kept alive the true confession of Christ among men. The genuine succession runs through the church-ministrant, not the church imperial. God's seal of genuine apostolicity is on it. The transmission was through the living, not the dead. There is no mortmain in the kingdom of God,—no succession in dead hands.

Missions also betokened the revival of apostolic Christianity through the subsequent ages. Thus out of the Lutheran reform, —after the struggle for existence had ceased to tax all its energies,—and subsequently, out of the Whitfieldian and Wesleyan revival of the eighteenth century, was evolved, largely, the spirit and enterprise of modern missions.

These missions, though yet mainly in their pioneer and preparatory stages, have accomplished enough to demonstrate the proposition, that through the express and formal mission, not by commerce or conquest, or the contact of civilizations, the evangelization of heathen nations is to be effected and the domain of genuine Christendom to be extended. Already vast results, not in preparation only, but in actual achievement; not in the realm of ideas alone, but in change of institutions; not in impression on popular thought merely, but in the spiritual conversion of multitudes, attest the continued potency of genuine ministrant Christianity, and the presence of the new creative Spirit. "The handful of corn on the top of the mountains,"— "the fruit thereof" has already shaken "like Lebanon." And slow as the process has seemed to us, it has been rapid beyond the precedent of former ages. In historic comparison, the prophetic declaration seems truly verified, that nations are born in a day.

Again, the church ministrant is not only the great diffuser of the Christian faith, but is also the proper conservator and elaborator of that faith, i. e., of a pure theology. Such a theology is not so much wrought out in the schools as in life,—is less the product of speculative dialectics, than of practical uses and exigencies. The truth and value of dogmas are gauged fitly by their relation to the great problem to be accomplished—the conversion of the world.

Arms and armor are best elaborated and tested in actual warfare. Use discovers and perfects instruments. The science of a
power is wrought out from its practical application, as that of
steam by millions of brains and hands in innumerable operative
fields. So keeping men in constant presence and practical use
of great natural forces, imparts a perpetual consciousness of their
reality and potency; teaches their proper correlation and coordination; and gives a quick faculty in their harmonious application. So a true theology is best appreciated, gauged and
adjusted, as well as most profoundly believed, in practical converse with the great problem of human salvation. It is likeliest
to be found in minds in intensest sympathy with the original lifespirit and aim of the mission of Christ, as the solar system is best
comprehended from a stand-point on its central orb.

Not by synods or sorbonnes, so much as by practical ministries, has the faith of the church been conserved and developed. Men thrown amid the actual dynamics of nature are little likely to doubt the law of gravitation. Those engaged in callings requiring practical converse with astronomical phenomena, will feel little need of resort to assemblies of savans to re-enact, from time to time, with formal solemnity, the dogma of the Copernican system.

Movement, moreover, and endeavor along the line of the church's original mission, will tend to purify both faith and life, and to give it power of conservative regimen. The vessel that, without power of guidance, is wrecked on the dead surges, can feel her helm only when she feels the propelling wind or steam. Waters that ferment when stagnant, and breed all corrupt and venomous things, become rivers of life as they flow. Such is the law of life in the church. It waits on ministrant movement.

Missions, again, are the great unitive forces of the church, the great means of truly realizing the prayer of our Lord for the oneness of his disciples. What we vainly reach after by contemplation of differences, and attempts to harmonize or annihilate them, is naturally achieved by supreme ministry to a common end; as the life-struggle of nations silences, for the time, the strifes of political parties, one common, supreme enterprise unites by subordinating and correlating all minor individual interests and tenets. As the waters of the Mississippi valley, from the Alleghany to the Rocky Mountains, widely asunder and with currents most diverse, defy all the engineers and Hibernians of the earth to unite them, but brought under one great law, move from all their springs to swell one mighty stream, and laterals that threatened to stay or deflect, augment and accelerate the march of the waters to the sea. Forces that, working within, convulse, directed to one objective aim, minister strength. In a great conflagration, the most impracticable material is converted into fuel.

Thus missions are exponents and factors of ecclesiastic life, purity and progress, and the effort for the conversion of the world is coronal to all ministries for the prosperity of the church.

But why go abroad? Why not wait the objects of missions brought, as they are being brought, in a migration of nations, to our own shores? Because both history and reason show that Carthage must be conquered in Africa. Streams are purified most readily at the fountain. Immigrant masses are most readily rendered innocuous and beneficent by missions directed toward the countries which are the centres and foci of false faiths, from

which they largely come. Missions in both directions, domestic and foreign, are requisite and mutually supplemental. Indeed, such is the oneness of humanity now developed, that the only way to permanently save one nation, evidently is to save all; to leave no exterior circle of barbarism or falsehood to breed infection or attack; no outside Gog and Magog, to bring war anew on the camp of the saints.

Evidently, therefore, the coming of the Lord waits the true ministration of the church. The world waits this coronal proof. And the hour of coronal proof we believe will be the hour of coronal triumph. Rationalism, now the subtlest and deadliest of antagonists to the gospel, which relies not on out-arguing, but on out-living and out-growing Christianity, will be confuted and confounded by the actual proof of its immortality of life and vigor; must despair as it sees the ministrant Christ still manifestly living in the ministrant church, and leading her on, conquering and to conquer.

The cause, therefore, now summons the church to the utmost development and energizing of all her ministrant agencies. The call is to all the blood-bought in every place and every sphere. not for detached and selected regiments or troops of the line alone, but for a "land-wehr" and "land-sturm." The ministrant activity must quicken through each class and order, and with entire consecration of all elements of power, material or ideal, spiritual or temporal. The brain and heart, the gold and silver, the personal energies and influence of each; all business, all callings, all are to be held as ministrant means to the Great Cause. On the very bells of the horses is to be written, "Holiness to the Lord."

In summing up our argument, among the principles evolved from our theme and from the history of the church, we note the following,—1st, The conversion of the world is to be wrought through the church ministrant, directly lifting up the crucified Christ before the nations;—lifting him up by self-ministrations that are constant representations of his vicarious sacrifice, and that constantly evidence in the church the presence of him who gave his life a ransom for many. This is the essential, vital, capital agency for the conversion of the world. Other influences,

as those of commerce, intercourse, political institutions, educational culture, contact of civilizations, or extensions of empire, may pioneer, prepare, or co-operate. But they are not to be waited for or relied on, and are utterly inadequate without direct evangelizing effort. Without such effort, indeed, weaker nations are not saved, but perish by contact with superior civilizations. For the conversion of nations we must look to the direct ministration of the gospel,—now and ever, and to all men, "the wisdom of God and the power of God unto salvation." Culture and civilization may be auxiliaries, and are to be expected as results of evangelization, but are not to be insisted on or waited for as pre-requisite antecedents.

- 2d. The most vital of all our ministries to missionary churches is that of the ministrant spirit itself. This alone can develope and stimulate their life-power. For this our ministrations must consult. Continual material support may dwarf and paralyze its beneficiaries, and prevent natural growth and development. But self-ministry secured, secures not only self-sustentation but self-diffusion. The Christianity thus planted will be Christ-like. It will be vital and self-propagating. It will develope itself in native growth and the production of native preachers and pastors, and native missions.
- 3d. In order to the development of this self-ministry in missionary churches, they must, as speedily as practicable, be wrought to self-government, and be left to develope and order themselves according to the law of Christian liberty. Freedom is the element of ministration. It is requisite to the full culture and application of ministrant energies. Without it there is no permanent vitality, no development of self-sustaining or of life-diffusing power. There is peril of perpetual nonage and impotency—that you may have in the end only a home bureau with foreign outposts—an East India house and a factory.
- 4th. This ecclesiastical independency, or self-regimen in the missions, is to be protected from individualism or selfish isolation, from anarchism, faction, schism, and perversions of faith, by the Christ-like ministrant spirit developed in it. This spirit must become a reliance for the communion of the

churches, which is only a communion of mutual ministries, helps, counsels and sympathies; and also, as the best safeguard for Christian brotherhood and equality against a spirit of ambition or domination; even as this same spirit is expressly enjoined by our Lord as antidote to emulations, rivalries and usurpations of lordship among his disciples. It will also be, as we have shown, the most effective assurance of substantive purity of the faith—a living and a practical one.

Thus this principle, inwrought, tends to secure in the mission churches life and order, unity and freedom; the speculative, regulated and conserved by the practical; that blending of individual spontaneity with organic solidarity, which constitutes the acme of social power, such as was largely represented in the primitive ecclesiastical type, by which Christianity was propagated through the ancient Roman world, and which will ever be found possessed of equal fitness and power; giving now, as it did then, the freest play to the great organic agencies of truth, liberty and love, and the influences of the ever-present Spirit.

- 5th. Missions must be sustained abroad by such means as shall most widely diffuse the ministrant spirit among the churches at home. This needs to be cultivated, as much for their own life as for that of the missions they sustain; and that not only among particular sections, classes, or individuals, but universally.
- 6th. Missionary ministrations, as a normal and perpetual, not exceptional or spasmodic agency of the church, must be rendered in patience of hope and of faith in the divine promise and the divine Spirit, and in reliance for success, not on eclat, or pageant, or force, or artifice, but on the patient ministry of truth and love, of suffering and sacrifice. With our Lord as leader, we are to walk by faith in this highway, knowing it will at last emerge in light.
- 7th. It is now evident that the conversion of the world waits upon the re-baptism of the church into its original life-spirit. She must come up more to the scriptural ideal, the Christly model,—must hear and obey the voice of the Master,—before her prayer, going up through the ages, shall be answered. She

must manifest Christ "lifted up" by ministering her all, her very self, for the redemption of the world; must feel that this is her work in this world, her business, the business of each and every member, everywhere and at all times.

8th. It is evident that the church is to be wrought to this ideal chiefly through missions themselves. The culture is in the process; the preparation in the endeavor. By shining she grows light. If the church, in large portions of it, is far removed from that model, it will be by quickening the parts most living that those most dead will be delivered from torpor, and the whole body from mortification. To fit ourselves for the work of the world's conversion, we must in earnest address ourselves to it; and not in masses and societies alone. Primitive evangelization was chiefly through the mission of the individual, solitary, or with few associates. We must see to it that in our superior system we lose not the original spirit, and the sense of individual responsibility in every class and sphere.

9th. Especially, one part of the church, embracing more than half its members, peculiarly endowed with ministrant instinct and faculty, and whose influence on our entire civilization, though subtle, delicate and silent, is as potent as that of the imponderables—light, heat and electricity—in the material world, must be more drawn into conscious sympathy and co-operation with this great movement. The feminine element, so prominent in the primitive evangelic mission, though much lost sight of in subsequent ages,—when the ministrant church disappears more from history and becomes largely merged in the imperial and despotic,—must be more fully utilized.

It is auspicious for the times that woman is being extensively aroused anew to a consciousness of privilege, power and responsibility in this interest. Her peculiar spheres and avenues of influence; her privileged admission to the homes and the domestic life of peoples; her exclusive access to half the population; and the fact that civilization and evangelization never go by halves; these things are becoming more recognized in the missionary economy.

The gospel, indeed, puts especial honor on woman. It utilizes and sceptres her peculiar gifts. In its system, her function

is most potent if not regent. The virtues and graces which seem most germane to her nature, her gentleness, delicacy and sympathy, that apply themselves with loving intuition and felicity of tact, and in patient and quiet sacrifice to ministries for others, are in especial power and honor in the kingdom of Christ. In truth, in accordance with that perfect completeness which attaches to him as a universal Saviour, there is much we feel as feminine—not effeminate—in the character of Christ himself; foreshadowing the potency and beauty of that element in the church he founded. The church now needs to call this element, embracing so large a portion of its members, into more active missionary sympathy and co-operation, at home and abroad.

Gladly and hopefully we now welcome woman to the successor-ship of the Marys, Marthas, Salomes and others, who ministered to our Lord in his walk on earth, and were 'last at the cross and earliest at the grave,' and to that of the Syntiches, and Priscillas, and Euodiases, and those women who labored with Paul and the Philippian church, in the work of the gospel. The forces of motherhood, wifehood, sisterhood, daughterhood, and those quicker sympathies and affections,—those subtle and delicate, yet most potent influences which are the prerogative of woman,—these belong with especial propriety to the church, and are to be enlisted for its triumph at home and in foreign lands.

In the great social stir of the times—when woman is repudiating the old idea of a mere inert and frivolous, or of a pageant or drudge life, and is aspiring to spheres wider, loftier and nobler, whatever we may think of issues contested in other directions, there opens to her here, beyond caption, cavil or controversy, a field for which she has especial endowments of heaven, than which none grander, more beautiful, or more beneficent, is found among the daughters or sons of men; a future to which a ministrant church, and ministering angels, and the ministering Christ welcome her.

Indeed the cause invites and requires all, learned or unlearned, weak or strong, "young men and maidens, old men and children;" all faculties, gifts, graces, temperaments, vocations, spheres. It is constituted of all, demands all, utilizes all elements of influence or power. Each Christian, as he or she

hopes for pardon, divine heirship, kingship and eternal glory through the blood of the Son of God, is bound thereby to minister all of life and being to it. The conflict between light and darkness, love and hate, in which every Christian has enlisted, has no truce, no remission, no lull, no neutral place or party, knows no stationary border, till the kingdoms of this world are become the kingdoms of our Lord. In this conflict, moreover, where militancy is ministry; the weapons, truth and love; strategy, self-sacrifice; success, the giving up of all; and happiness, self-oblivion; where also the gentlest things are the mightiest, the humblest are the loftiest, the most delicate the strongest, and childlike love and trust transcends all the wisdom of all the schools; yea, where "out of the mouths of babes and sucklings," more than all the sabaoth of the heavens, is God's praise to be perfected; and where, by "the weak things of the world God casts down the things that are mighty, and by the things which are not, brings to naught the things which are,"—in such a conflict, every element—the subtlest and obscurest—is in requisition and has its value, read only in the notation of God. member of the elect host, in whatever sphere or home, is a power, and is enlisted, not for his own salvation only, but for the salvation of a world. For this we all are to live, to labor and pray, and to give and endure, as long as we walk beneath the sun; not at home, never at rest, never at peace, till behind us are the doors of the City of Light. Meantime, the sweetest, kingliest, divinest thing we—the mightiest or meanest alike—can do, is to minister our entire being to it. So all shall walk at last with those who, in elder times, "obtained a good report through faith;" so stand with those who stand on the sea of glass and have gotten the victory, by "not loving their lives unto the death."

"Where white-robed saints, the star-thrones singing under,
Their state all meekly wear;
Whose ceaseless praise goes up from hearts that wonder
That ever they came there."

So all shall at last wear the glory of Him "who, being in the form of God, took on him the form of a servant," and came from

the highest throne of the highest heaven, "not to be ministered unto but to minister, and to give his life a ransom for many." Whom God, therefore, "hath highly exalted, and given a name which is above every name." So shall we surely, even in this life, be children of him whose name and nature, and whose effluent and ineffable glory is Love.

Beloved friends, wheresoever and in whatsoever sphere may be to us God's allotment of labor, let us work on in patience of love and faith, devoting our life's force to building the temple of the Lord. We know not how or what we build. But the Great Architect is above, and millions infinite of ministries, under his plan, are wrought into its scheme. In darkness and deeps though it be; in difficulties, discouragements, and seeming disasters; or in mingled light and shadow, success and failure, defeat and victory, and celestial glories glimpsing athwart a field of toil, sorrows and graves,—however it may be, it is ours ever, in childlike trust, to build on. Through all, the mighty structure shall surely rise—is rising. "The mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills," and our eyes shall surely, at last, behold it.

It is typed by nature herself, in her high places in the material world, where often, to one emerging from a mazy, tangled and difficult climb, upon some lofty mountain, a glory of the earth and sky suddenly breaks upon him, like a new Jerusalem let down from heaven. Thus, recently, as after a toilsome clamber through forest-glooms, and wilds formless and desolate, and up arduous steeps, I emerged upon one of the loftiest peaks of the Adirondacks, there was suddenly revealed a scene such as our eyes may rarely behold this side the Golden City, and which seemed to type the Coronal Temple itself.

I seemed standing as in the presence of one of God's great ministers. The "Gothic Mountains," fitly so named, rising immediately before me, with awful mural steeps, castellated with cliffy turret and battlement, and their white escarpments, or sharp cut, salient angles, wrought by the elements into wondrous tracery, and mysterious symbol, carved or emblazoned, with

semblance of cross and sacred emblem, or of column, oriel, pointed arch or half-swung portal, seemed as the façade of some vast cathedral, surmounted with sweep on sweep of ridge and peak above and beyond, that appeared as frieze and architrave of its mighty entablature; while farther on, and higher, crowning the stupendous pile, and girt round with lesser heights that stretched as satellites, pinnacles and cupolas, to the horizon's utmost verge, upsprang the central dome, the mighty Tahawas itself, and under a sky "so cloudless, deep, and purely beautiful, that God alone was to be seen in heaven."

As I emerged on this view, I saw before me, emblazoned, "the mountain of the Lord's house established in the top of the mountains." Over what an agony and ruin of nature upheaved, in what gloomy and formless deeps founded, was that glorious pile! From what dismal disorder of marsh and fen, and cliff and flood, and forest it rose! From what confusions of nooks and vales hidden in beauty, and crystal cascade and rivulet, and flowers of wondrous sweetness, strangely blent with poisonous growths and wilds deform, rocks, caves, bogs, dens and shades of death! Yet from all this at last uprose—what a visible hallelujah of the mountains and the sky! A liturgy statuesque in eternal granite!

Even so God builds the mountain of his house against the latter day. Out of glooms and deeps, cycles of disaster and agony, wildernesses of toil, and doubt, and fear, and sorrow, and pain, strangely mingling with visions of celestial sweetness and beauty, and touched often with gleams of light and joy from higher worlds, upsprings, at last, the coronal glory! That glory all the faithful at last shall surely see; see as wrought out of God, in part from their own true work. And when goes up the coronation hymn, all shall share in it. Not as in earthly triumphs, where the true victors often sleep lone and afar, beyond the festal blaze, — not so when moves the last great triumph up heaven's Capitoline, and the mighty anthem climbs the crystalline to the Central Throne, all the faithful, wherever they have gone to their rest,—in China or India, in Afric sands or the deeps of ocean, or in Christian Europe or America, under the shadows of the old church-yard,—all shall bear a part in the

sal refrain — "Alleluia, for the Lord God omnipotent

nto him that loved us, and washed us from our sins in his load, and hath made us kings and priests unto God and ther, to him be glory and dominion forever and ever."

Andown Mach. Shining

# REV. DR. <u>B</u>ARTLETT'S SERMON

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THE

ANNUAL MEETING, IN NEW HAVEN, CT.

OCTOBER 1, 1872.



## A SERMON



BEFORE THE

### AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

AT THE

ANNUAL MEETING IN NEW HAVEN, CT.

OCTOBER 1, 1872

BY

SAMUEL C. BARTLETT, D. D.

PROFESSOR IN CHICAGO THEOLOGICAL SEMINARY

Printed at the Kiverside Press
1872

#### SERMON.

And I, brethren, when I came to you, came not with excellency of speech or of lom, declaring unto you the testimony of God. For I determined not to know hing among you, save Jesus Christ, and him crucified. And I was with you in kness, and in fear, and in much trembling. And my speech and my preaching not with enticing words of man's wisdom, but in demonstration of the Spirit, of power. That your faith should not stand in the wisdom of men, but in the er of God."— I COR. ii. I-5.

THE sentiment is completed and compacted by the same stle, thus:—

For he that wrought effectually in Peter to the apostleship of the circumcision, same was mighty in me toward the Gentiles." — GAL. ii. 8.

Here is the whole theory of the early success of the gospel. the acknowledged impotence of human teachings, comes he testimony of God." In place of the world's "wisdom" and the one absorbing knowledge of "Christ crucified." Inad of merely "persuasive words" of brilliant rhetoric or prondest logic, all the utterances, both "speech and preaching," freighted with the "demonstration of the spirit." In the dist of human "weakness, fear, and much trembling" shines the power of God, working effectually in Peter among the way, and mighty in Paul toward the Gentiles.

All the surface changes of society leave the fundamental ation of Christ's kingdom to the world unaltered. It is no all privilege to live in a time when Christianity is popular powerful; when its great Author is the subject of men's speeches, and his outward realm includes the great empires; en wealth and fashion throng its costly temples; when its ssengers charter the power-press, and London bankers honor drafts of its missionary boards. But, for all this, the offense the cross has not ceased, nor the difficulty of maintaining I spreading a pure gospel diminished. It is in times like

these that faith is sorely tempted to surrender unto sight; that science pushes far away the living God; and the power of the spirit is superseded by the reign of law. At such times, the Church and her ministry "breathe in tainted air." The gospel in solution tends to become a gospel in dilution. Fashion and religion give mutual bonds of good behavior, and the line between the Church and the world fades out in a penumbra. Culture chills fervor; or fervid men exalt peace and union above truth and purity. Christian youth, nursed in luxury, lose the very conception of Christian heroism. It is a time when Robertson and Brooke, in England, can find the whole power of prayer to consist in its influence on the praying heart, and the difference between the inspiration of Wordsworth's "Excursion" and of Paul's Epistles, to be one of degree and not of kind; when the popular American pulpit sometimes knows not what to say of the men "who believe neither the Old Testament or the New," but abound in the charities of life; and when wellmeaning Christians magnify the possibilities of heathen salvation. into probabilities. It is the era for "Theodicies," and "Sciences of Religion," and "Comparative Theologies"; an age when men can discover ten Great Religions, — perchance eleven.

Surrounded thus by the glory of secularism, we are called, at times, to take our bearings and look forth for the pole-star of our heavens. Permit me, therefore, fathers and brethren, to strike once more the key-note of the whole Christian enterprise at home and abroad, and to recall to your thoughts and mine this primal truth:—

THE DIVINE FORCES WHICH CENTRE IN THE GOSPEL OF CHRIST ARE THE ONLY ULTIMATE RELIANCE FOR THE WORLD'S CONVERSION.

By divine forces, I mean those which come direct from God; which, though they act in nature and through man, are behind nature and above humanity,—supernatural and superhuman. When the Church fails chiefly to invoke these influences, her most magnificent appliances are but a mechanism, and her own beautiful form is a corpse. These things need not all be specified in technical detail. The text sketches them in bold outline, the expiatory offering of the Son of God, recorded in sacred Scriptures inspired of God, and applied by the Spirit of God to

the regeneration of sinful hearts and the holy energizing of human lives, through institutions appointed and preserved by God, and by God made effectual to overcome the universal repugnance to truth and duty. That here must be our reliance would seem clear,—

First, from the emergency of the case. After all sentimental dreams, when we open our eyes one appalling fact stands full in view: every member of the race is clearly out of harmony with the God of holiness, and plainly in conflict with his searching law. The Bible did not make it so; it finds it so. I have heard the godless man of business preach as stern a doctrine of depravity as the apostle Paul. And so radical is the ruin, that when you look upon the new-born child in his cradle, you know that, train him as you will, in the bosom of refinement and love, none the less certainly will he go estray. Gravitation is no surer. You look upon the stranger, of whose existence you never knew before, and you assume that his character is traversed with sin. The man of the world would otherwise scorn your simplicity. So thorough-going is the aversion of men to God, that when the full remedy is offered them, their opposition to being saved from sin long seems, and often proves, unconquerable. Nay, it seems proved by fact, that the forces of the gospel are needed to awaken the desire to be saved by the gospel. And though we grant that the presence of the Redemptive Work in this world creates a possibility that men may be saved in pagan lands; and though we conceive that for Christ's sake God may accept even a potential or germ faith, — the readiness to believe, — yet in the whole history of heathenism, who will recount to us a score of undoubted cases where that potential faith was found without the coming of the gospel?

When, therefore, we look forth on this great moral Sahara, where the highest moral attainment is the despairing confession, "I see the better and approve, I pursue the worse," how can we fail to see, that where the whole course of nature has but led to sin, the rescue from sin must be out of the course of nature; and where the whole race are fallen together into the pit, the only arm to save is the arm of God. Deliverance, if it come at all, springs not from earth, but from heaven.

But we are persuaded of the same truth, secondly, by the manifest inadequacy of human agencies to accomplish the end.

It would seem needless to speak of the ordinary influences of civilization and culture, for the reason that at their highest scope they never aim at the reconciliation of man to God. But since so many are still ready to propose the plough, the anvil, the loom, and the press, as at least needful pioneers of . Christianity, we may well take notice, in passing, that but for some higher influence than has yet shown itself in such schemers, no man can be found to send, much less to carry, the plough and the press to the brutalized. Loudly and vainly has the missionary called on them for these magic implements. Nor have I ever read of an instance, outside of Christianity, where mere culture has sent forth its choicest men and women to raise the degraded races. And when the contact has been made providentially, it has been more commonly the fact that the solitary white man has sunk toward the level of the savage, and that in the fuller contact of races the savage has caught chiefly the vices of his superior, — his drunkenness, profanity, and gambling.

Civilization and culture have, no doubt, some diffusive force, but, alas, in conflict with human depravity they have no self-perpetuating power. After all our declamations upon the progress of the race, it remains, perhaps, to be proved, that there is any line of sure, permanent progress for the race, except along the line of revealed religion. In the long run, human depravity outstrips human intellect and worries it down. Nearly all that survived the wreck of classic culture, was wasted down in the ark of the gospel. Scattered through the world are indications which fairly raise the question, whether the race as a whole has not fallen away from a primitive moral light, just in proportion as it has receded in time and space from its original source. There are traditions of that golden age, and old mythologies with gleams of lost expression on their now hideous features, universal memories of the great deluge, tattered theologies, discarded moralities, dead languages, and extinct civilizations. The splendid Sanscrit speech, all buried beneath the debris of modern Hindooism, is a more startling phenomenon than those vast western mounds and ancient copper mines that lay beneath the trail of the unconscious moccasin. But be these things as they y, what corruptions of society may underlie the glory of cule, he who cannot read in Martial, Juvenal, or Catullus, may in Pompeii. And of at least the average tendencies of unectified commerce, the world has had some evidence in the st India Company's relation to Hindoo idolatry, in the African we trade, in American debauchery of the Indian tribes, in the sum war with China, and in the white man's hellish pollution, t fought fifty years with the missionary for the Pacific ands.

But when we speak of conversion, or even reformation from e, we sound a deeper chasm. What human power can rescue individual once thoroughly sold under sin? To the slave of cup—some Burns, or Poe, or Hartley Coleridge—how often the wife, children, and friends, wealth and fair fame, yea, life alf, come pleading in vain. How every consideration of prunce and national well-being goes down before some great oraic sin, till half a nation hugs the chains of slavery with its art-strings, and finds deliverance only in the frenzy of suicidal

And when we deal no longer with individual sins, but with bitter root and essence of all sin, how desperate the struggle. Every gospel then seems destined to be the victim and not victor. No more forlorn prospect is conceivable, humanly wed, than that of Christ's kingdom in the presence of the gdoms of the world. A babe lying in a village stall at Bethem, while a king and his councillors are deciding its fate at capital, is its standing type. It is the still small voice amid universal uproar; straggling workers against vast combinates; and the promise of the earth's inheritance, not to the eld's hero, "impiger, iracundus, inexorabilis, acer," but to the ek and lowly. It is a universal assault on human nature in stronghold, with an old book and an invisible spirit.

Viewed on the human side, the vital problem of the Church is ply hopeless. Sydney Smith so far was right, when he pronaced the difficulties in India "insuperable." Martyn said stantially the same, when he likened the conversion of the idoo to the "resurrection of a dead body." The case cannot over-stated, and it is everywhere substantially alike. How in does the young convert, all aglow with Christ's love, feel

persuaded that he can so tell the wonderful story to his comrades that they too must believe. And how sadly does he learn his impotence. I remember well the lamentation of a distinguished teacher, a man of rare intellect, and a most accomplished speaker, that in more than twenty years of preaching in various pulpits, he knew not that he had persuaded one soul to Christ. All his eloquence had halted at the ear. In truth, no class of men so profoundly comprehend the unspeakable barriers that lie in the pathway of Christ's chariot, as the ministers of the gospel. They know full well the apathy of the masses, the pitying incredulity of the great, the mighty ambitions of mature life, the enticements that draw the young from the master's service, the errors and defections of Christian leaders, the unworthy membership of the churches, — the gnarled and twisted sticks and shapeless stones with which Christ must build his temple, both abroad and at home. Xavier, indeed, in ten years, rushed from India to Japan, ringing his bell and scattering baptismal water till he had "made Christians" of a million persons. But it was his own comment on his own work, "If you will search India through, you will find that few will reach heaven but those who depart this life under fourteen years of age, with their baptismal innocence still upon them." Never were human force and fortitude strained to a higher tension than by the devoted band of Jesuits, who, a hundred years later, attempted to convert the native tribes in Canada. They lived in the filthy wigwam, or slept on the uncovered ground, or roamed and suffered with the hunters. They travelled on snow-shoes, tugged canoes and burdens round portages, were jeered at by the sorcerers and threatened by the warriors. They went wet and hungry and frost-bitten. They sickened with exposure and toil; but they would not die of disease. The martyr's crown encircled the heads of Daniel, Lallemant, Brébeuf, Garnier, Chabanel, Jogues, Buteau, and Garreau. Their zeal and self-abnegation were as matchless as their failure was complete. That failure, for which their Boston historian, in 1867, can find no deeper cause than "the guns and tomahawks of the Iroquois," lay clearly in the system they represented, and broke on their devoted heads as a direct retribution for the hollow religion they bore. It was Jesuit principle, avowed by Father LeCaron, that

these "infidels needed but a drop of water to make them children of God," changing "little Indians into little angels." It was Jesuit practice to apply that drop deceitfully, and to inform the scowling father that they were only giving a little sweetened water to drink. They pledged themselves to help the Hurons in all their wars; and they impressed "the mysteries of the faith," by the wonderful performances of a striking clock, a prism, a magnet, and a microscope, together with horrible paintings of devils and lost souls, and with grand religious tableaux and parades. They told the Algonquin chief, that God's ways with friends and foes were the same as his own; and while they resisted the eating of prisoners, they made but feeble remonstrances against the killing and torture. But they reaped as they sowed. All their dangers and their martyrdoms, whether from Hurons, Mohawks, or Iroquois, were on the definite charge of being sorcerers, or in league with hostile tribes. And it was a fearful retribution when their own water-made Christians not only shed their blood, but heaped their own doctrines as coals of fire on their heads. It was a renegade Huron convert who murdered the priest Chabanel and threw him into the river; and when Lallemant and the dauntless Brébeuf stood unflinching at the stake, it was apostate Hurons who taught the Iroquois to add new keenness to their fiendish tortures, and to aggravate : them with still more fiendish taunts. "We baptize you," said they, as they poured boiling water slowly over their heads, "we baptize you that you may be happy in heaven, for none can be saved without a good baptism." And as they lacerated Brébeuf's athletic form, in modes too awful to relate, they called out to him, "You told us that the more one suffers on earth the happier he is in heaven. We torment you because we love you." "That such beings could have been civilized," exclaims the Boston historian, "is scarcely possible." And from his stand-point he spoke well. We accept the verdict. To Jesuit Christianity it was impossible, and to any form of humanitarian Christianity similar obstacles lie everywhere. When the humanitarian religion of America at length, like a century plant, blossomed out into one solitary missionary to the Hindoos, he was speedily absorbed, not by "Great Brahm," but by the Brahmo Somaj; and his successor could not tell whether it was well with him or no.

It would seem that no subtle argument can be called for, to show how helpless are all merely human agencies to work out that internal purity, disinterestedness and love, and that wide and deep reign of inner and outer righteousness, which the gospel commands, and the world has pronounced Utopian. By no conceivable stratagem can the teacher or the preacher eke out the lack of the life from God, or animate his clay images with some human spark. Had these things some potency, the world can beat him at his own weapons. His jocular Christianity is not half so attractive for the crowd as the true comedy. The most artistic performances of the church are inferior to the opera. All the sugar-coated panaceas, the consecrated billiards, the church kitchens and religious merry-makings — if these be chief things — are as nothing beside the infinite allurements of the world. In the "study of human nature," on its weak side or its strong, the Protestant Jesuit will never approach the followers of Loyola; while, alas, when all has been learned that can be learned of human nature, it is still the desperate problem, not how to humor, but to reverse its whole moral drift. The Boston historian in 1867, may be supposed to represent the average judgment of the world when he wrote, "As for the religion which the Jesuit taught them (the Indians), however Protestants may carp at it, it was the only form of Christianity likely to take root in their crude and barbarous natures." If we look for some skillful apparatus of propagandism, no human machinery will ever surpass the vast and varied resources of Rome. To that we may surrender in advance. If we are directed to the constant and vehement reiteration of the great laws of lofty morality in all the relations of life, we grieve to see that the one grand lack is not of the knowledge but the will, of the power that shall lift character and life into that higher plane. Common preachers can do little with the Christless morality with which Thomas Chalmers, at Kilmany, could do nothing. We admit that the ethics of the Scriptures can largely be culled out from the maxims of the heathen; that Confucius taught the negative side of the golden rule; that Plato held that a good man will injure neither friend nor enemy; and that Seneca uttered maxims which remind us of Paul. But the perpetual, fatal want, was of some influence which should energize those dead precepts into life, in so much as a single soul; so that, while Seneca was echoing the maxims of Paul, he was pandering to the foulest crimes of Nero. Universally, when fallen man has been made most clearly to see and feel his obligations to God, like that old man at Tientsin, the highest point to which he has risen has been the desperate call, "O wretched man, who shall deliver me from the body of this death?" And the one wail that has risen everywhere from the messenger of the Cross, just so soon as he has learned the bottomless depth of the work before him, has been the almost despairing cry, "Who is sufficient for these things?" And he answers at length his own question, "Our sufficiency is of God."

And we are brought directly to contemplate the fact that, — Thirdly, the Divine influences that centre in the gospel of Christ prove adequate to meet every emergency in the effort to bring men into harmony with God. Here again my theme, thank God, calls for no subtleties or novelties, but for a fresh recurrence to the ever-open secret of the kingdom, — truths that shine by their own historic light.

On this direct effluence of God's Spirit does the working church securely rest for her own life and vigor. By all the laws of probability, in the tremendous and one-sided conflict of forces for eighteen hundred years, the church should have died a hundred deaths. A weary catalogue of kings and wits and scholars have made ready the apparatus of her execution. Fourteen centuries ago the very year was set for her decease; and from that time to this has her requiem perpetually been sung. But not there has been the chief peril. All outward combinations have been as nothing to the dangers within. The weakness and wrong-headedness of her own membership, with their freaks and prejudices and bickerings and animosities and scandals, their icy intellect, their headlong passions, their unconsecrated, intractable wealth, their uncontrollable greatness, their reckless vanities and prides, their narrowness and sensuousness of thought and aim and life; the multiform follies of her leaders, with their gross defections, their imprudencies, their heresies, their rivalries, their low ambitions, their puerilities and platitudes, and emasculations of their glorious message; the popularities and compromises that muffle the edge of the gospel; the rationalism

that would dry up the life-blood of her faith; the selfishness, often national or continental, that would bind the hands of her beneficence; the material civilization and earth-born hopes that ensnare her young men; these are evermore, and now more than ever, if possible, the great perils of the church. Constant and mighty as are the dangers, mightier is the power that averts them. The modern church, like the ancient, is the bush that burns and is not consumed. Rather she is that sinking ship on lake Gennesaret, which yet, against wind and wave, without oar or sail, was borne to the land whither they went, when he that walked and stilled the waters stepped on deck.

Often there have been times when, to the eye of man, all seemed lost, but to God's eye all was safe. Some Elijah, roaming in the wilderness, mournfully exclaims, "I, even I only, am left," to whom God can say, "Yet have I left seven thousand." Or the eye looks back over the dreary course of those Dark Ages, when the whole church seemed sunk in formalism and falsehood; but suddenly it sees a city set on a hill, a pure church all safely nestled on the high Alps, where the snows are crimsoned with the slaughters of three hundred years, and watches her colporteurs winding their way through Europe, with knapsack on back, to castle halls and cottage doors, and listens to the voice, which, with rings and robes, offers also the pearl of great price. Or, an old convent wall is torn away in modern times, and reveals the writing of five hundred years ago, where some sweet soul, from the very bosom of Romanism, was pouring out pure devotion to the Lamb of God. And we watch these flickering lights disperse and approach, till they join in one great guiding star that came and stood over the place where the child Jesus was. We behold the flame of piety dying steadily down in our ancestral land while Butler and Bingham were marshaling the evidences, till God sent Whitefield and Wesley, and filled England and America with spiritual religion; and while seven hundred and six books and pamphlets against Methodism, it is said, now lie on the shelves of the Astor Library, behold Methodism itself sweep onward through the land. In the Metropolis of New England, wealth, fashion, learning, social culture, and legal lore, send their long tentacles around and through all the old churches of the Puritans, to bear them, and the whole body to which they

belong, away to another faith. But they only purify the church and lift the load from all her activities. A local church in the Old Commonwealth seems wholly seared by the heat of party strife, when, lo, the sweetest refreshing of the Holy Ghost falls upon the impenitent all around; and when the astonished brethren look forth for the unknown cause, they find that a fervent cry had been going up to the God of grace from a little band of praying women, of whom one was she who breathed out of her own heart for the church universal the strain,

## "I love to steal awhile away,"

and another was fellow-counsellor with Mary Lyon in founding that seminary, also for the church universal, at South Hadley. A godless father determines that his beautiful daughter shall never be dragged away from the gayeties of life to the gloom of religion; but the Spirit steals in through massive walls, and lace and damask curtains, and she adopts the song,

## "Jesus, I my cross have taken, All to leave and follow thee."

And so God keeps alive and alert his church. Here are influences which no wisdom can forestall, no combination can crush, no vigilance exclude. It is a Spirit that chains cannot bind, that sword and musket cannot kill. And so long as God yields this help, no outward foe is formidable. In our day, a brilliant and resolute man wrote in his journal, "I will study seven or eight months in the year, and four or five months I will go about and preach and lecture, in city and glen, by the roadside or field-side, or wherever men and women can be found. I will go eastward and westward and southward and northward, and if this New England orthodoxy does not come to the ground, then it shall be because it has more in it than I have ever found." He kept his word. And what a stir he seemed to be making, as crowds followed him to the Music Hall to hear his bitter denunciations, or to the neutral lecture-room to hear his perpetual sneers. But he passed away, and religion moved right on. Not a church was broken up; God's spirit came down; orthodoxy still lived. It was like the dropping of a stone into our broad inland lake, — a splash, a foam, a ripple, fading slowly away; and the broad placid lake lies there still.

To one who has traced the track of the church all the way, through her heresies and follies and wrongs, and who looks behind the scenes now, it is a marvel that she has not perished from inner corruption. It is God's standing miracle to have kept the life beating and bounding in so wretched a frame. No less wonderful is the divine energy which makes the message she bears — a message so unpalatable to human nature — yet lay hold upon the worldly heart. As against the infinite seductions of Romanism, and Ritualism, and Sentimentalism, and Rationalism, and open Skepticism, the life and power of Puritanism is a phenomena inexplicable save by the presence of God in it. The King's arrows are sharp. The divine word without and the divine witness within respond unto each other; "Deep calleth unto deep." And thus, while in the far East, Osman Bey, the Turk, discerned the Protestantism which effectually preaches a gospel of honesty to his tenants, and himself rented a house for its preacher; so in the far West, the shrewd but wicked Congressman, when solicited by a wily heretic for aid in building a church, - "a church," said he, "that will receive you to its membership,"—instantly replied, "Ah, there is the curse of it. I will give no money to a church that will include such men as you But for the sustaining fact that God gave the doctrine and God gives it its weight and edge, its winning light and its melting heat, evangelical religion might retire from the competition in despair. No man knows it better than we who are here assembled to-night.

It is the same energy of the Holy Ghost that gives effectiveness to a ministry so thoroughly human and weak. It is and has always been the cry, that the world's genius and talent are drawn off into other callings. Nevertheless the ministry succeeds. Said a wealthy merchant, "I cannot aid your Theological Seminary because there are so few successful ministers." "Sir," was the reply, "you have watched the course of trade forty years on Long Wharf; how many of the merchants around you in that time have succeeded?" "Not more than fifteen or twenty per cent." "But the ministry knows no such terrific percentage of defeat as that, it has no twenty per cent. of failure." Thousands of men, unknown indeed to fame, will reach heaven surrounded by a cloud of living witnesses to their thest success in the noblest work given to man.

hen the time comes for some great aggressive movement of the church, how manifestly it is a divine moving which guides and moulds all to the central purpose. So was it in what we may call the great mission of Puritanism to America. At a dozen different points and stages, it was clear defeat. But at all those points — even when Robert Cushman wrote, "all things promiscuously forerun our ruin" — God was organizing defeat into completer victory. So was it in this enterprise of ours. Far off God's coming shone. Some years before, revival flames had flashed through New England, not like a common dawn, but more like the auroral light when it lies all around the horizon, before it streams up to meet in a central crown. hallowed times in Connecticut when the Spirit was poured out on seventy contiguous parishes around this centre; palmy days in Yale College when Jeremiah Evarts, and fifty-seven other young men in one year, joined its church. Thoughts of foreign missions were stirring in the hearts of Spring at Newburyport, Spaulding at Salem, and Worcester at Fitchburg. Prayer meetings for the world's conversion, like scattered watch-fires, were held at Hollis and elsewhere; and a Christian mother at Torringford was talking to her son of Eliot and Brainerd. A little later, Samuel Nott, in his solitude at Franklin, was meditating the missionary life during the very time when the young brethren at Williamstown were forming their secret missionary league. The first four petitioners at Bradford to be sent to the heathen, were graduates of four different colleges. Here was no concert of men, but a moving of God. And how signally, in all those opening events, do we read a higher wisdom over-riding the maxims of men. Without funds or popular favor, in the midst of war, embargo, and financial distress, against the great commercial sovereignty of India, except as God's promises were sure, that enterprise was a chimera. The young men were plainly told by Christian ministers that their project "savored of infatuation." The young women were assured by friends that their scheme was "wild." The Prudential Committee of this Board at first advised the missionaries to go "without their wives." After they were ordained, your peerless Dwight expressed his "decided disapprobation" of the Committee's action in sending them forth. But there remain on record precious

memorials from every member of that little band, and from the Secretary who gave them their commission, that they went forth in the strength of a simple faith in the promises of God; a faith as clear and bold as that of the Father of the Faithful, when he went forth "not knowing whither he went." And the God of infinite resources converted their seeming imprudencies into fertile devices. The young wives in their weakness became a tower of strength. And never were more prolific missionary seeds planted on earth than when the girlish form of Mrs. Newell was laid to rest in the Isle of France, and the worn-out frame of Mrs. Judson on the banks of the Martaban.

In like manner has our whole enterprise fallen back upon the mighty workings of God to clear the way for our missions, from the time when Hall and Nott were unexpectedly informed that the interdict in India was removed, the day when Hopu came back in his boat, shouting, "Oahu's idols are no more," the almost "miraculous" procurement of the Turkish firman for "liberty of conscience," the sudden return of the retreating missionaries to Port Natal, down to the edict for toleration, which may yet appear within a twelvemonth in Japan.

On what other persuasive power, also, has this enterprise steadily relied to provide the men and the means for the foreign field. In the first little band of heroes God sent the first scholars of a class at Brown University and a class at Williams' College. The treasury, almost empty at their ordination, was filled before they sailed. And could the secret history of all their devoted successors be fully unfolded, what an array of superhuman influences should we see, overcoming human reluctances. Mrs. Bridgman is led to China solely in the strength of the 121st Mrs. Lloyd sets forth from her city home for the Zulu kraal. Perkins leaves his tutorship, and rides indomitable on a sick bed to his vessel. Grant cheerfully forsakes his large medical practice, Thompson his parish, and Stoddard offers of the professor's chair. And what long chains of such influences seem riveted in every link from above. Perkins, one Sabbath morning, far away in Vermont, fixes his eyes and his heart on a young preacher for his coadjutor, and on that same evening in September invites him to go. The young man, Stoddard, changes the whole plan of his life, and in December is a mis-

sionary elect, and in January a missionary ordained. A young kindred heart, just before a perfect stranger, is suddenly and singularly drawn into a holy affinity of love and purpose, and in February they pass hand in hand to their blessed work. In that month of January, Dr. Perkins sends to a ladies' school a request for a teacher. Of forty notes thus called forth, one reads simply, "If counted worthy, I should be willing to go. Fidelia Fiske." But her health is not firm. Her mother, her pastor, her friends object. She gives it up. But the Lord sends back the call by the failure of the substitute. Every objection is at once withdrawn, and with two days' preparation she also is on her way to a labor whose record is on earth and on high. How divinely wise and blessed was the sudden conjunction. Had Fidelia Fiske studied for years on the one question where to make her mark for God and for woman, she would have seen that earth had no place for her so great and good as those seventeen years at Oroomiah. And Stoddard too — well does his biographer relate the remarkable effect of his decision, in giving "new tone and energy to his daily life." The incoming of the divine afflatus seemed to expand his whole being. I knew him well, for he was my seminary class-mate and friend, but I knew him chiefly as a careful scholar, and a man gentle in spirit and precise in manner. We had no conception of the organizing, toiling power that afterwards shone out in him; the multifarious activity, the ardent faith, the burning zeal, and the seraphic eloquence with which he thrilled the Christian assemblies of America. God was mighty in him, both toward the Nestorian and the American.

And this leads me to add, how we are constrained to rest upon the life from God to develop the diviner qualities in all the workmen and the work; and how thoroughly that dependence is justified. In the midst of incessant and universal infirmities at home and abroad, how God reduces the chafings on both sides to a minimum. Never, methinks, did human machinery work with less friction than our beloved Board. There are dangers, and excitements, and debts, and forebodings, and misunderstandings, and complaints; but God brushes them away, and maintains mutual faith and confidence. Near three hundred missionaries hang trustingly down the chasm, and the brethren at home

faithfully hold the rope. Each year revolves anew the question of faith, "Will the means be forthcoming?" and each year they forthcome.

It sometimes seems as though God gave us this foreign work, more than all things else to keep alive our faith and dependence, and to develop apostolic graces and Christian simplicity. One wonders what we shall do when the millennium comes. We can never too fervently thank God that the mission work began at a time when the missionaries carried a pure and simple gospel, unadulterated. They themselves fed on its angels' food. Their hopes were wholly on the heavenly promises. Robert Morrison baptized his first convert after seven years in China; and our missionary Adams sat down to the Lord's table with one native after ten years in Port Natal. Eight years in Persia wrought but four or five clear conversions; in Hawaii but about fifty. The London missionaries spent ten years in Madagascar without one known conversion. Full fifteen years passed away at Tahiti before the first native voice was heard in prayer. Commodore Wilkes kindly offered the missionaries at Fiji a passage away in his vessels, because their enterprise was so clearly hopeless. Dr. Thomas is said to have labored seventeen years in Bengal before his first baptism. After four years in Burmah Judson saw his first inquirer after religion. But with what a majestic faith he wrote home, "I have no doubt that God is preparing the way for the conversion of Burmah to his Son." "Whether I live or die," said the sinking Richards, "the glorious predictions concerning the triumphs of the Cross will assuredly be accomplished." This spirit did not cease with the first missionaries. The wish of Parsons, — "Lord send me to the ends of the earth," "I would do anything to live and die a missionary," was reiterated by Stoddard, — "I shall be happier in Persia than America; there let me live, there let me die." And the early message of Harriet Newell, "Tell them I have never regretted leaving my native land for the cause of Christ," was echoed sixty years later by the dying Penfield, — "We made no mistake in coming to India. India is Christ's; it belongs to Christ; it is all Christ's." Midway between, I see the toil-worn form of the noble Poor, as he traversed the churches a quarter of a century ago, and his cheerful call still sounds in my ears,

"O come with us, and we will do thee good; for the Lord hath spoken good concerning Israel." And in such souls and sentitiments, wrought by the spirit of God in the bosom of his Church,—

"We mark her goodly battlements
And her foundations strong;
We hear within the solemn voice
Of her unending song."

To no other source than the same unearthly power are wc constrained to refer the steady triumph over the fearful degradation of pagan character. Our God has made that gospel which so egregiously failed in the mouth of the college professor, a word of power even from native tongues. Quala, the Karen, baptized two thousand converts. Blind Bartimeus led many a Hawaiian to Christ. Blind John Concordance first saw how to raise the indolent and covetous Armenians to an almost unparalleled beneficence. The missionaries were divinely taught to loosen their early dependence on books and schools, and to learn that by the foolishness of preaching the Spirit reaches the heart. How marvelous, to the thoughtful mind, are those scenes when the Spirit came down simultaneously on the two schools in Persia, without contact; or when, in Hawaii, in three separate islands, without communication, the heavenly dew descended, to the amazement of the missionaries; or when the grace of God swept through a whole prison full of Indian convicts and the encampment of their families without. And how precisely like the workings of the same Spirit in the best revivals in the home churches! The same deep sense of sin, the same despair of human help, the same bounding to the bosom of Christ, the same peace and joy, the same reconstructed life, and the same serene or joyful death. Behold the epitome in the history of Guergis, the Koord. A rough, vile mountaineer, armed with gun and dagger, brings his daughter to school, and wishes to carry her very clothing back to the mountains. On one occasion he blunders into a revival. He opposes, and mocks, and laughs, hour after hour. Sabbath noon, one parting shot pierces his soul, — "My sister, I need this salvation; I will go and pray." Sabbath night finds him weeping on the floor, "My sins, my sins." Monday morning sees him full of the love of Christ, and he can only say, "My great sins, and my great Saviour." Monday noon he is on his way to his mountain home,—"I must tell my friends and neighbors of sin and of Christ." For eleven years, thenceforth, the mountains reverberated with his "hymns of lofty cheer," as he threaded their passes to lead men to Christ, till, when the fatal fever was upon him, his voice died away, still calling to the end, "Free grace. O it was free grace, free grace."

Yes, our gospel has been reaching below the lowest depths of the heathen character, and reversing the stream of human nature. It brought the Brahmin to eat with the Mahar. It laid fast hold of "Wicked Jack," the Choctaw, and "Thief Maghak," the Armenian. It made Simon, the Dakota, steadily bear to be called "a woman now." It made the Zulu renounce his polygamy, and the ferocious robber Hottentot, Africaner, became a missionary's nurse and a fellow worshipper with his old enemy Berend, the Griqua chief. The British officer might well be profoundly impressed in Fiji by the sight of a great worshipping assembly, every man of which, fifteen years before, had been a cannibal, and "the fatal oven was still in sight." And these changes have been wrought not in straggling cases, but in hundreds, and in even hundreds of thousands of pagan lives. Sydney Smith's "insuperable" difficulties have been surmounted. Martyn's "dead body" has been raised. Parkman's "scarcely possible" thing had been abundantly wrought on the Indian character before his book was published, though he knew it not. He might have seen Christianized and civilized Dakotas by the hundred, men who periled their own lives, in the great pagan uprising and slaughter, that not a hair of the missionaries' heads should perish.

They that toiled and waited were abundantly rewarded. The fifty converts of the first ten years at Hawaii, in the next ten years became fifteen thousand. Where Judson saw but one Karen inquirer in four years, there are now little less than twenty thousand Baptist church members. In Madagascar, for ten years without a convert, there are thirty-two thousand church-members, and a quarter of a million worshippers. In the Fiji Islands, where the missionaries landed thirty-six years ago, and labored long with slight success, there are twenty-two thou-

sand communicants and five times that number of worshippers. Tahiti is reconstructed. The Wesleyans reckon ten thousand church members in Southeastern Africa. The three hundred and fifty Chinese converts of 1853, had become eight thousand in 1868. And so down the scale, where the figures still are not by thousands, but by hundreds and by tens, the narratives of all the stations, with whatever moans, came laden with continual contrasts of "THEN AND NOW." It is often bitter sowing and blessed reaping. They who disparage the results of missions know not whereof they speak. Herein is that saying true, "The most contemptible thing is contempt."

So superhumanly does this divine agency work its way, that the foul pool of corruption becomes a fountain of life. Men and women whose very atmosphere was pollution, carry spiritual healing. The God who could make one stolen Testament at Agana bring the thief and three comrades to its heavenly light, has shown Himself able to do the more wonderful thing, — to make the Indian, the Hawaiian, the Fiji, the Hindoo, the Shanar, the Zulu, and the Chinese, as well as the Armenian, spread the same life. It was a slow lesson for the missionary to learn, that the gospel in a heathen heart was still a divine seed, and had a self-propagating power. They dared not trust it: but God's providence forced upon them the truth. For twenty years the French rule excluded English missionaries from Tahiti; but the native force aroused itself, furnished the churches with homeborn pastors, and filled them up to three thousand communicants. For nearly twenty-five years, in Madagascar, did a more than Neronian persecution expel the missionaries, and with two hundred modes of punishment attempt to strangle the church. But when the missionaries returned, they found near three thousand communicants in place of the two hundred they had left. And now the offshoot missions in Micronesia, Marquesas, Koordistan, and elsewhere, have brought us fully to know that a true church in a pagan land is a young Banyan tree, and that in due time the main hope of every race, are native hearts filled with the love of God.

In the same process we have learned by actual experiment that the greater includes the less. Christianity is the shortest path to civilization. We have long ceased to send the farmer and the blacksmith to the Hawaiian and the Indian. They come uncalled. The Dakota wigwam has grown into a frame or brick house, and the hunting ground into well tilled farms. Many an African kraal, where Christ has entered, has changed to a neatly furnished home. Five hundred plows were sold in one year to the natives of Port Natal alone. One missionary has ordered a hundred fanning mills for Turkey. And Hagop Effendi, after a tour of inspection through his native country, boldly averred, that "the most zealous advocate of American civilization could not have done half so much" to Americanize Turkey "as the missionary has done." It is not commerce, but the Word of God, that is giving a literature to scores of languages never before reduced to writing. It is not the trader, but the missionary, who is carrying the English tongue, and Anglo-Saxon civilization, around this globe.

But to my thoughts the strangest thing of all is the petty human force that has done it all. Verily, the cheapest enginery that this world has seen is the missionary. Never did such a handful of money and of men do so much work. When I remember that all the male missionaries of this Board from the beginning have been scarcely half a regiment, and its annual expenditure half the cost of an ironclad man-of-war, that the money laid out for forty-six years in raising Hawaii to its place among the nations was less than in the three years' expedition of Commodore Wilkes in the Pacific, and the whole expenditure of the American Board for six-and-fifty years, less than the cost of a hundred and fifty miles of Massachusetts railway, I know not which most to admire, the feebleness of the instrumentality, or the matchless magnifying and fructifying power of God. I know not whether most to blush for the Christian zeal of the churches, or to extol the glorious workings of their infinite Head. Verily, the weakness of God is stronger than men, and the foolishness of God is wiser than men.

The foremost reflection which comes from my theme to-night is the duty boldly to set forth and earnestly to invoke these divine elements of our religion, both abroad and at home. I say at home. For our pulse now beats round the world. The missionaries have lately assured us that they feel in Calcutta the in-

fidelity of Christendom, and our "eclipse of faith" has made the educated Hindoo slower of belief. We are driven to look at our own foundations, and to see that we are strong in the Lord and in the power of his might. While, therefore, we carefully discern the signs of the times; while we industriously subsidize learning and culture, wealth and ability, wisdom and energy; and while we seek out acceptable words; we will yet remember well that the true weapons of our warfare are not carnal but spiritual. These alone are mighty to pull down strongholds. We put them in the fore front of the battle. In the name of God will we set up our banner. We glory in its unearthly device. In the face of all the physics and the metaphysics, of all the "higher criticism" and the lower, we "believe in God, the Father, Almighty; and in his only begotten Son, Jesus Christ, our Lord; who was born of the Virgin Mary by the Holy Ghost, was crucified under Pontius Pilate, buried, on the third day arose from the dead, ascended to the heavens, sitteth on the right hand of the Father, whence He will come to judge the quick and the dead; and in the Holy Ghost; the holy church; the forgiveness of sins; the resurrection of the body." 1 Believing these things, and more also, we will breathe them in and speak them out. The boldness of the foe shall be our teacher. The faith of the scientist shall stimulate our confidence. We admire the serene conviction which, in spite of grave objections, still believes the interior of our planet to be one molten mass. We almost wonder at the wide, firm acceptance of La Place's brilliant theory, chiefly because it will explain the phenomena of the universe; when it does not explain the presence of comets, nor the inclined axis and elliptic orbits of the planets, and is seemingly contradicted by the retrogade motion of Uranus's satellites, by the fantastic, various, and varying forms of the nebulæ, and now at last by the negative results of the solar spec-We hold our breath before that precipitous assurance which claims all the infinite species of being to have come by evolution, when it has not yet been proved of one. But we quarrel not with science. All her theories will we accept when proved. But we will "hold fast that which is good," and

<sup>1</sup> The "Apostles' Creed" of the fourth century.

proved good for two thousand years. Not one hair's breadth will we swerve from our great central creed; for therein, to a great degree, "we speak that we do know, and testify that we have seen." Boldly we range our higher sphere. Science may modify our reckonings of time; it cannot touch the concerns of eternity. It may elucidate the method of God's workings; it is dumb before the fact. The telescope can never reach God. The microscope can never find this struggling, heaving soul. No chemical or metaphysical test can solve the terrific fact and mystery of sin. No hospital registry can measure the power of prayer. No agency known to science can renovate one moral character, nor relieve one sin-burdened soul. No roamings among the stars, or crawlings through the earth's crust, can invalidate the change wrought in one believing heart. All the cavils of all the cavilers about the historic Christ go down before the presence of the living Christ, as he perpetually enthrones himself in millions of human hearts, with a deathless power and a quenchless love, which the Great Emperor owned he could but feebly imitate by his personal presence on the field of battle. The humblest saint has in himself evidences which neither Strauss nor Baur can disturb. The boldest array of scoffers melt away before the mighty outpouring of the Spirit. Dealing thus with facts and truths that are deeper than reasonings, closer than testimonies, and higher than cavilings, we will "turn us to our stronghold." No Nebular Hypothesis shall constrain us to preach a nebulous gospel. Positivism shall not be more positive than our truth. We reverently accept the very alternative presented to us — Jesus Christ, God, or a madman and in the strength of that ancient promise of his, "Lo, I am with you always," do we venture forth. We will proclaim a Godhead that is more than a "Fatherhood;" a Saviour that is more than the most thrilling of tragedians, or the most fascinating of fellow-sufferers; an atonement that is more than at-onement; regeneration that is higher and deeper than reformation.

Nor will we for one moment deceive ourselves as to what constitutes Christian success on either field. Perhaps no age has been more sadly tempted to mistake the popularity for the power of religion. The kingdom of God in our day cometh with obser-

Huge church rivalries heat up our blood, vast church machineries captivate our sight, grand church parades impose on our carnal minds. But we will never forget that all this outward, seeming success, may be real defeat of the kingdom of God within, and the open triumph of the world, with its pride of life; that the immense congregation gathered and held by secular attractions may be thoroughly secular; that great riches in the church, unconsecrated, are its deep poverty and curse, and the ingatherings of the world's great men, unless they "become as little children," its weakness and snare; that enormous rentals may stand in bitter mockery of the scanty charities; that the costly sanctuary may dry up the streams of beneficence; that fashionable piety may garnish the sepulchre of a crucified religion. Away with these false standards and estimates, these great, flaunting shadows. Give us back the church that is built, not of granite nor marble, but of lively stones, a spiritual house; and enthroned therein Him who is a stumbling block and foolishness to the Jew and the Greek of all ages, but unto them that are called, the wisdom of God and the power of God. And especially will we rejoice in this, our foreign mission work, that here at last we are brought and held face to face with the naked elements and most glorious workings of our gospel. We are glad to think with the senior Alexander, that each young missionary does as much for his native land as though he had remained at home. And we know that the whole reflex influence of our great enterprise, in recalling these home churches to the primal truths and primal agencies of our religion, is most benign and blessed. Is it not true, that with all our popularities and outward successes, what the church most needs to-day is — I will not say a revival of Puritanism, for God never exactly repeats Himself — but a Puritan revival; yes, a Persian, or an Hawaiian, or an Armenian revival, with its deep heart-searchings, its profound convictions of sin, righteousness, and judgment, its mighty self-denials and glorious heroisms, its dauntless hopes, and its ringing declarations of the whole counsel of God.

The theme speaks to us, finally, with a new and cheerful summons to Christian and missionary activity. We labor in hope. Our strength is not in ourselves and our fellows, weak and foolish, but in the infinite wisdom and strength. We look out

over a scene of flickering light and shade. We contend with discouragements ever changing, but always renewed. The pathway of light always comes to us through a continent of darkness. But we lean on One who makes no mistakes, and suffers no defeats; who never wearies and never hurries; who works on while men wake and while they sleep, while they are born and while they die, while they fume and fret and pass away. We rest on the promise of One who cannot lie. We sow a seed which we know will germinate. We have embarked in the only enterprise that is certain to prevail. Whether we turn our eyes to the amazing obstacles which still retard Christ's kingdom abroad, or to the dangers that threaten it here, — in the glaciers of skepticism that creep in on our eastern coast, or the massive echelon of paganism that pushes upon the western coast, we foresee the end. We have no fears nor regets, nor complaints that our numbers are few or our resources small. Except for their own sake, we have no laments to utter for the great men who have no part with us, or for the brilliant youth who are said to turn their backs on Christ's cause for the attractions of wealth and worldly honor. We need no man who is faint-hearted or halfhearted. For, thank God, Christian manhood and Christian heroism are not dead, nor will they die while God lives. And many, very many, of the best types of apostolic manhood in our day are to be found in the missionary work.

I speak to-night under the shadow of a great University. And I speak to some who are pondering their future course—whether they shall surrender to this Saviour; whether they shall take part in this ministry; whether they shall engage in this mission enterprise; or whether they shall run the race of earth, in commerce, in science, in art, in civil or professional life. Far be it from me to disparage any of the spheres of human activity and duty. When good men fill them, they can be brimful of goodness. There are riches which are alike blessed in the getting and the spending; sciences so pursued as to ennoble the man and his race; learning and art which are the handmaids of religion; professional services which honor Christ; and a statesmanship that fears God. But these sometimes seem to be but the drop in the bucket. The ignoble wealth, the godless science, the Christless ambition, these are Satan's lures, and they sing

around you with a thousand siren voices. But before you turn finally down thither, we show unto you a more excellent way, manlier, Godlike; the path of him who "pleased not himself." We invite you to a goodly fellowship. From the venerable roll of your own alumni illustrious voices of the dead call you to this work. Early secretaries of this Board — your Evarts, bringing the elements of a great lawyer and a statesman to lay them on the altar, saying, "Only let me be employed for Christ and the heathen;" your versatile and beloved Cornelius, declaring it the highest happiness of his life to labor for the cause of missions; your Greene, with his calmness, clearness, and sturdy manhood, asserting to the last his "ever-rising estimate of the excellency and honorableness of the foreign missionary work;" these all speak to you of a higher purpose. Honored missionary pioneers, - your Meigs, from Ceylon; Thurston, from Hawaii; Ball, from China; and Eli Smith, from Syria, call on you to rise and follow. Later voices bring you the message. Your Stoddard shouts to you, "My desire to return to Persia is like a fire in my bones." Your young missionary patriot Schneider whispers to you, as "on his knees, and with tears," he gives himself and his fine scholarship to God, exclaiming, "I wish I had more, so as to give it all." And the voice of the well-beloved Walker still hovers over the churches where, with self-consuming fire, he sought to kindle the missionary flame, and to you he seems to preach again from Diarbekir that sermon of his last Sabbath on earth, "The Master has come and calleth for thee." O, may the mantle of the noble dead — and the Spirit of the living God - rest, young men, on you.

Andown Real . Semmary

# REV. PROF. SEELYE'S SERMON

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THE

ANNUAL MEETING IN MINNEAPOLIS, MIN.

SEPTEMBER 23, 1873.



# A SERMON



PREACHED AT THE

#### SIXTY-FOURTH ANNUAL MEETING

OF THE

# AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

MINNEAPOLIS, SEPTEMBER 23, 1873

BY

REV. JULIUS H. SEELYE PROFESSOR IN AMHERST COLLEGE

CAMBRIDGE Printed at the Kiverside Press
1873

# SERMON.

"AND WAS RAISED AGAIN FOR OUR JUSTIFICATION." ROM. iv. 25.

THE resurrection of our Lord Jesus Christ from the dead is undoubtedly set forth in the New Testament as a literal truth. It is equally clear that the New Testament writers, whether deceived or not themselves, had no intention of deceiving others. They tell what they thought, at least, was the truth about their Lord. That he died upon the cross, was buried, and rose again the third day, and appeared to many, the same Jesus which was crucified, is now admitted, - alike by the most intelligent enemies of the gospel, as well as by its friends, — to have been the belief of his original disciples. The most noted, and perhaps the ablest of recent writers against the Christian faith — Strauss. in his "New Life of Jesus" — fully allows "that the disciples firmly believed that Jesus had arisen." 1 He declares it to be "quite evident that the origin of the Christian Church was by faith in the miraculous resurrection of the Messiah, and that the disciples received an impression which lay at the bottom of their future ministry, that he was a conqueror over death and the grave, and was the Prince of Life."2 The supposition that the disciples fabricated the story, and sought to impose it upon the credulity of men, themselves knowing it to be false, may therefore be dismissed, as no longer needing a reply.

But if the disciples believed what they said, how could they have been mistaken? The evidence which wrought this belief was of a sort easily tested. It lay in the sphere of their most common and most undoubted capacity of judging. It did not follow their preconceived notions, for the first announcement that Christ had arisen seemed to them an idle tale, and they believed it not. (Luke xxiv. 11.) It was not begotten of their desires or hopes, for they were utterly cast down by the crucifixion, and their only dreams of the Messiah had been of an earthly and temporal prince and kingdom. (Luke xxiv. 21.) Their belief was not sudden, nor did it grow rapidly. They sifted all the evidence, which they finally accepted, only because they found it

irresistible. During a period of forty days from the crucifixion, Jesus is reported to have appeared to them, and to others who knew him well, at times so numerous, and under circumstances so various, that all doubts among them, though they were strong and seemed likely to be persistent, were destroyed. He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen. (Mark xxi. 14.) In the midst of their terror and affright at an event so amazing, he reassured them by the most palpable proof of his living and bodily presence with them. "Behold my hands and my feet," he said, "that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." (Luke xxiv. 39, 40.) To the doubting Thomas he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." (John xx. 27.) He is said to have shown himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. (Acts i. 3.) The Apostles became convinced of the great truth slowly, and they all became convinced of it in the same degree of undoubting confidence. No one of them, though persecuted, and at length martyred for his faith, ever afterwards doubted that his crucified Lord, in very deed and truth, had risen from the dead. over others believed the same thing. Paul, writing to the Corinthian church, some twenty-five years afterwards, refers to five hundred witnesses by whom the living Lord was seen at once, the greater part of whom, he says, remain unto this present remain as vouchers for the fact. Now this belief, thus honestly and confidently held, and by such large numbers of those most competent to judge respecting it, is unaccountable on any other supposition than that it was justified by the truth. To suppose that Jesus did not die, but only swooned upon the cross, and that he was laid in the tomb in a state of unconsciousness, from which he afterwards revived, and then came forth and reappeared to his disciples in his natural life, rouses far more difficult questions than it answers, and though once gravely put forth, is now ridiculed even by those who disbelieve in a miraculous resurrec-For how could he come forth? and what became of him

erwards? and how could such a person, weak as he must have n, have given his disciples their undoubting conviction that was the conqueror of death? To suppose that any one should e succeeded, even should any one have attempted to personate he disciples their Master and friend, whom they had known loved and companied with so intimately and so long, would an improbability more wonderful by far than the literal truth he story which they relate. Such a deception would require iracle. It is just as improbable that all the disciples could e come to believe, by a sort of hallucination, through nervous itement, in some unreal vision of Christ's appearance. Such sion might come to a single person. Individuals are liable allucinations, which carry with them all the force of reality, this is never the case with a class possessing such different peraments as the Apostles, and having naturally such differways of looking at anything. Physiology puts its inexorabar in the way of a theory which attempts to account for same conviction in the sanguine Peter, and the choleric Paul, the melancholic John, through nervous excitement. Ners excitement in men so different, if we could conceive it to be e to delude them all with subjective states which had no reality, ald have not the same, but very different manifestations. The ostles, however, had all of them the same belief that Jesus rose n the dead. They all believed that they had seen him, and ked with him, and touched him again and again, after they seen him crucified, and dead and buried. Instead of being ned out of their subjective states, this belief, as we have seen, tradicted all their prejudices. Still farther, if they were all ready to be imposed upon by fancied visions, how was it that y held the first announcement of the resurrection by the nen to be an idle tale, or how could Mary believe that the en Saviour was the gardener, or again that the gardener was risen Saviour; or, how could the two who walked with him Emmaus take an unknown man to be him, or talk so long h him, and still think him a stranger; or, how could the embled disciples have trembled before him, instead of rejoicat his appearance; or, how could they have needed to be vinced of the reality of his resurrection, by his partaking of ir meal and showing them the marks of his wounds?<sup>2</sup> No, There are no traces of delusion, any more than of dishonesty

<sup>&</sup>lt;sup>1</sup> Strauss. <sup>2</sup> Lange, Life of Christ, vol. v. p. 120.

in this narrative. The accounts given us are sober statements, by sober and trustworthy men. If ever there was clear and credible testimony to a literal fact, we have it here.

But there are many men unwilling, and, perhaps, unable to weigh considerately the argument for the truth of Christ's resurrection, having the preconceived opinion that it cannot be true because of the miracle which it involves. It is one of the curious phases of modern opinion that men who are foremost in their demand for actual facts, and in their defense of the Baconian method, which requires that all prejudices be removed, and the actual facts of observation be accepted whatever they may be, should also, when the fact of a miracle is in question, be equally forward to deny it, because a certain theory of nature which they have come to entertain, makes a miracle impossible. Now, such a theory not only contradicts the true method of scientific inquiry, but it contradicts itself, as can be seen by any one whose eyes are clear. For, to say that a miracle is impossible because contrary to the facts of my experience, is absurd, unless the facts of my experience embrace all the possible facts of any experience; to claim which would be a greater absurdity still. Again, to say that no such fact as a miracle can be, because certain other facts which I have learned from this source and that, and which I am pleased to call "the order of nature," forbids it, leads one to ask for a more precise designation of this order of nature, and for the proof that it actually exists. This proof must either rest within or must reach beyond the field of our experience; that is, it must be a proof to which our experience actually testifies, or one respecting which our experience has no witness whatever. But our experience, at the farthest, only testifies to that which is, and never reaches to that which can be. If my experience contain nothing miraculous, I may, of course, deny the existence of a miracle so far as my experience reaches; and if my judgments rest only on what I have experienced, that is, if they be only inferences from what I actually see, I am not entitled to make any affirmations respecting what lies beyond, and that a miracle has not taken place in another experience than my own, is quite out of my province to say. The moment I make such a sweeping assertion as to affirm or deny anything universal, I must leave the ground of my experience, which is necessarily partial and limited, and take my stand on a basis back of experience and reach-

ing beyond it. But such a groundwork lies also back of nature, and inevitably leads the thought into the living presence of the supernatural. Our natural science is fond of its generalizations, but no generalization is possible without the supernatural. It is an unmeaning babble to talk of comprehensive laws unless there be a comprehending Reason and Will whose ideas and plans these laws express. The current notion, in some quarters, that we can gain, or have perchance got such universal conclusions that nature can be shut in upon itself, and God shut out, is exactly the absurdity of supposing that we see when we have closed our eyes and turned the very light of all our seeing into darkness. Every process of the human mind bears witness to the Divine Mind. Every thought we can have of nature, when profoundly questioned, is seen to rest upon the knowledge, undoubting and universal, that nature has its living author, its spiritual Creator. But cannot he who has made nature also unmake it if he will, or order in it whatever changes he may please? And if men who did not like to retain God in their thoughts, professing themselves to be wise became fools, because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened, what is to hinder him, if his love impels it, from making such changes in nature as shall more conspicuously manifest himself, and more gloriously carry forward the eternal purpose for which he hath created all things by Jesus Christ? Such changes are miracles. They are not contradictions to nature, but they are the carrying of nature upward to a higher plane, and onward to grander results than nature in its unhindered action alone could reach. They are not to be considered as violations of the order of nature; rather are they the cropping out in nature of the higher order of the supernatural, without which the so-called order of nature would be but an empty chaos; they are rifts in the clouds of the earth's atmosphere, through which the glories of the heavens, which make the clouds resplendent and the earth radiant, can shine. are not the new development of some old force which had been in nature from the beginning, but they are a new creation by which new forces, henceforth to work on in harmony with the old, are added to these. Surely such changes are possible for God to make. Surely, he who hath created once, can do it also again. Surely, if the inspiration of genius may sometimes

light up the human face with a glow which shows the glory of the soul beyond all ordinary thoughts; if the light of love may sometimes lend a lustre to the eye through which there shines a look of beauty before unknown, — much more may the aspect of the things which are made, in which the eternal power and Godhead of their Maker have, from the creation of the world, been clearly seen, take on some altogether new expression, and become radiant with a glory all undiscovered before, when he would reveal through them also his forgiving and renewing love. Surely, all this is possible, and miracles, instead of being irrational, and inconceivable, are the very beauty of reason and the very light of our thoughts respecting nature, when they are correctly apprehended. Creation itself is a miracle. recent science, in profound mathematical demonstrations, respecting the mechanical theory of heat, has shown, on scientific grounds alone, the need of some higher power than nature, in order to its origination, and therefore miracles cannot be impossible at any stage of nature's continuance.

The only proper attitude towards this question, and the only truly scientific method, is to inquire whether such occurrences have actually taken place; an inquiry whose answer is only to be gained through a careful sifting of the evidence which declares them. If we find wonders reported which turn out to be no miracles, but only delusions of witchcraft or magic, these no more militate against the reality of miracles than does an abundance of counterfeits against the reality of genuine coin. If we find some miracles reported for which the evidence fails, this no more precludes our finding others of undoubted verity than do false statements in other matters prevent us from learning anything true. Let the quality of the reported miracle and its evidence be sifted to the utmost, and while we reject nothing from preconceived skepticism, let nothing be taken in credulous superstition. Let the eye be open and clear, and the heart receptive and responsive only to the truth, and if miracles are proved by sufficient testimony to have taken place, the wise man will accept them, and follow their conclusions, whatever they may be

Setting aside then, as we should, all our prejudices and narrow notions, and looking for the true fact alone, with a single willingness to receive it, the evidence for the resurrection of Christ becomes overwhelming. It has been so from the first. It convinced the Apostles, though prejudiced against it and re-

ceiving it very slowly, and they maintained their faith through ignominy and persecution, and in the face of death itself. It convinced the people to whom it was first preached, and who had every opportunity to test its truth. The proof is clear beyond all doubt, that the resurrection of Christ was believed in Jerusalem itself, by thousands who had probably seen and certainly knew of his crucifixion, and who were led to believe that he had risen from the dead by the irresistible evidence with which the fact was attested. It has convinced candid and thoughtful men in all subsequent time wherever the evidence has been examined, and no prejudices have been allowed to weaken its force. There is no historical fact whose literal truth is more thoroughly established than this.

1. The place which this truth holds in the scheme of Christian doctrine is very clear. The resurrection of Christ was a divine seal set upon his work. It was the divine confirmation of all his words. He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. The declaration of his Messiahship is accomplished in his resurrection. The promise which was made unto the fathers, says Paul, that is, the promise of the Messiah, — "God hath fulfilled unto us their children in that he raised up Jesus again, as it is also written in the second Psalm: Thou art my Son, this day I have begotten thee." In his incarnation and life upon the earth, there is the manifested presence of God, condescending to dwell with man. In his miracles, in his teachings, in his sufferings and in his death, the Divine power and wisdom and righteousness and love shine all gloriously. In them all there stands revealed Immanuel, God with us, cheering and strengthening us by his sympathy and manifold bounty, but humbling us also as he makes manifest our defilement by the revelation of his purity and condescension and self-forgetting love. But in his resurrection we come to know the grace of our Lord Jesus Christ, who, though he was rich, became poor, that we, through his poverty, might become rich. It is not simply God dwelling with man, but man lifted to an eternal fellowship with God, which we here behold. In his life, even to his death, there is a constant conflict waged for us against foes aiming at our destruction, and whose destroying fury we had no means to restrain; but whether the conflict is of any avail for us — whether he is victorious or vanquished at its close, who can tell?

darkened sun, and quaking earth, and rending rocks tell the terrors of the struggle and its awful import, but when he dies upon the Cross, who, afterwards, can speak of life or salvation? Can he save others when himself he cannot save? But when it was not possible for him to be holden of death; when he rises from the dead, death having no more dominion over him, we rise with him also victorious over death, and the believer in Jesus makes the triumphant challenge: Who is he that condemneth, since Christ who has died is rather risen again, who is even at the right hand of God, who also maketh intercession for us? O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

In his death the chastisement of our peace was upon him, but without his resurrection who could ever know that with his stripes we are healed? He died for sinners, whose curse he bore. He rose again for sinners, whose justification he has now become. In his crucifixion, he in whom was no sin was made sin for us; but through his resurrection we, in whom is no right-eousness, find righteousness in him. "For we believe in Him who raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification."

2. The ascendency which this truth was able to gain over the lives of the Apostles illustrates the impulse which it ever gives to Christian activity in the preaching of the gospel of Christ. When Christ was apprehended, they were terror-stricken, and they all forsook him and fled. When he was put to death, they were appalled. But there never was a bolder set of men than these same timid disciples, after they began to preach the resurrection of their Master. All their timidity and irresolution disappear. Their dismay gives place to a joyous exultation. Scorn, hatred, persecution, martyrdom have no terrors for them now. These men who seemed settling down into the night of an unbroken despondency, now stand out in the noon-tide of all courage and hope and endurance, ready to face any difficulty, and flinch at no dangers. This great change was wrought in them wholly by the belief that Jesus, their Lord, was risen from the dead. This belief all absorbs them. They can talk and think of nothing else. They begin to preach, and their one topic is Jesus and his resurrection. He died and he rose again, they everywhere proclaim. All their views of Christ and his doc-

trine take tone from this belief. Their narrow notion of the Messiah who was to restore again the kingdom to Israel, drops off like the hull from the germinating seed, while, with a living power, the doctrine grows to an all-comprehending vision of the Redeemer and Saviour of mankind, in whom we have redemption through his blood, even the forgiveness of sins. The mourner in Gethsemane, and the martyr upon Calvary, by his resurrection, rises before them, no longer a sufferer or a victim, but as the Lord of life, who hath tasted death for every man, and who, for the suffering of death, is crowned with glory and They gain their hope of eternal life through his resurrection. Blessed be the God and Father of our Lord Jesus Christ, they say, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. They rest everything upon this great truth. If Christ be not risen, they say, then is our preaching vain, and your faith is also vain.

He was raised again for our justification! The resurrection of Christ, my brethren, has a farther influence upon us than simply to secure our personal acceptance with God. We have seen that to the Apostles it became a living inspiration to the highest activity in the preaching of the gospel of their Lord. If truly apprehended it will become the same to us. It was the risen Lord who gave the great commission to his disciples: Go ye into all the world and preach the gospel unto every creature,—and the perpetual justification and inspiration for this grand work is, that Jesus died and rose again. It is the risen and ever living Lord who is with his disciples alway, even unto the end of the world, giving them all power to preach repentance and remission of sins through his name, among all nations.

All the meditation we can give upon the crucifixion of Christ furnishes food for the spiritual life. We need not cease to contemplate the cross. We should think often of Gethsemane and Calvary, the bloody sweat, and bitter shame, and cruel death; and should grow in penitence and humbleness and love, when we remember why it is that he who was so rich became so poor. But it is not the highest type of the Christian experience that lingers always at the cross. He who was delivered for our offenses was raised again for our justification. The open sepulchre that he has left, the preaching of the angels that he has risen from the dead, and the showing of himself to his disciples,

whom he constituted the witnesses of his resurrection, and commissioned to declare it to his Church, — this is the cheering truth by which we gain the answer of a good conscience towards God, and become able to walk in newness of life, knowing that if we were planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

In like manner we are in no danger of holding up too prominently before the world the atoning sacrifice and death of our Lord Jesus Christ. The banner of the Captain of our salvation is the banner of the cross. But he who leads the hosts of his elect in their triumphant progress, and who gives them all the strength for the struggle and the victory, is the risen Saviour, the Lord, their righteousness; no longer in his humiliation, but now glorified, with all power given unto him in heaven and in earth, and who is with his disciples as they fulfill his great commission, alway, even unto the end of the world. The resurrection of Christ, which turned the sorrows of his first disciples into joy, is the perpetual witness of his all-victorious power. Though when we look upon the world, its sin and wretchedness are so dark and terrible and wide-reaching, that there seems no room for hope, and thoughtful and loving souls, brooding over the ills around them, give up all for lost, yet when the vision of the victorious Redeemer rises upon us, and we see the completeness of his conquest over sin and death and the grave, the greatness of his purpose, and the glory of his power to save, shine all resplendent, and the sorrow which abideth for a night gives place to the joy which cometh in the morning. The light which shines from his sepulchre drives away the darkness which hung around his cross, while the cross becomes luminous with a glory which can irradiate the world.

When we see his resurrection, we learn also how it is that his crucifixion becomes the crisis of the world's history, that his cross becomes his throne, before which and by which, the prince of this world is cast out, and with believing hope we hear and echo his exulting cry: "And I, if I be lifted up from the earth, will draw all men unto me."

This gospel of the resurrection of our Lord needs to be preached everywhere, not only as an encouragement and inspiration to the activity of his Church, but as a corrective to all the false views of the world regarding him. The literal truth of his resurrection as an historical fact which courts every scrutiny

and defies all criticism, has a power, when clearly set forth, to remove all skepticism of the intellect; and from the day of Pentecost till now, its preaching has been accompanied by that power of the Holy Ghost which can overcome the deeper skepticism of the will. While the gospel, when correctly apprehended, commends itself to every man's conscience in the sight of God; while every Christian truth, when clearly stated, will be seen to carry its own witness within itself to the truth, — so deeply do God's ways correspond in the human soul, made in God's likeness, to its own original insight of him; yet the power of sin is so subtle, and the will has such sophistries of its own wherewith to entangle and hoodwink the intellect, that we need continually to appeal, in attestation of the doctrine, to outward facts which the senses can apprehend, as Leverrier and Adams needed the actual discovery of the new planet, in order to prove the value of their calculations to others, if not also to confirm them to themselves.

Moreover, a clear view of the resurrection of Christ, as an historical truth, is necessary to a clear knowledge of redemption. The fall of man is an historical fact. Sin has entered the human race and penetrated its whole history with death. Redemption from sin, if ever accomplished, must be just as actual a fact of history as is sin itself. He who is to redeem us from sin must actually stand in our place and be wounded for our transgressions, and be bruised for our iniquities, and the chastisement of our peace must be upon him before we can be healed. All we, like sheep, have gone astray, and there must be laid upon him the iniquity of us all, before it can be lifted from ourselves. who is to deliver us from the power of death must break that power, through his own victorious deliverance; and he who is to be our eternal life must show himself to us the Prince of Life, through his actual triumph over death and the grave. ideally perfect a system of salvation might be conceived to be, unless it should find expression in such actual facts as these, it must be powerless to save. It is thus that philosophy must ever prove itself inadequate for salvation, and that any education or culture, however extended, will always lack power to purify or give life to the world.

Man, as a personal sinner, needs a personal Saviour. No thought, no system of doctrine, no enlightenment of the intellect, will ever break the bondage of the will to sin. We

14 SERMON.

only get liberty and life through love; but no description of love ever inspires us with love, any more than we can find warmth from all our knowledge of the sunlight. The warm ray alone can warm us; the loving deed alone can give us love. The glory of the risen Saviour can melt all the stubbornness of the frozen heart, and the power of his life in his conquest of death, if everywhere preached, would give light and life to all the world.

If Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead and become the first-fruits of them that slept, and he must reign till he hath put all enemies under his feet.

Oh, my brethren, what a kindling impulse to all missionary efforts have we here! What courage, what fortitude, what high hopes, what wide reaching plans, what earnest and increasing endeavor, what an undying impulse to evangelize the world, does the resurrection of our Lord incite in his Church! Who that has any living view of this great truth; who that has felt its power in his own forgiveness and renewal and eternal life, can be slow of effort, or of weak desire in preaching the gospel of a risen Saviour unto every creature? We are not ashamed of this gospel of Christ, for it is the power of God unto salvation to every one that believeth. We have no tame apologies begotten of timid belief, as we point perishing men to a dying and risen Saviour. We have no abatement to make from the supernatural and miraculous claims of this gospel to the intellectual assent of a scornful and skeptical world. To all the forms of unbelief rife in Christian lands we proclaim a gospel with sufficient proof, which is cogent both to convince the understanding and to convert the heart. Here is a truth also, which, clearly preached, can dispel the error with which the unrenewed heart deceives itself when it seeks its salvation through meritorious works of its own. He who beholds the all sufficient work of the risen Redeemer can feel the need of nothing more, and must feel the fruitlessness of anything less. Who can go about to establish his own righteousness, that has once discerned and submitted to this righteousness of God? Here also is a truth which, from its first proclamation, has ever shown itself mighty to the pulling down of the strongholds of superstition in unchristian lands. The cold and blind and arbitrary will, without justice and without love, which the followers of the false prophet declare to be

the only God; the vague and impersonal essence, empty of thought, and unmoved by feeling, into whose limitless and unconscious void the Brahmin hopes to be absorbed; the helpless and hopeless presence through whose repeated incarnations the Buddhist is taught that existence is only a curse, and that annihilation is the only salvation; the ruder and cruder forms of untutored faith, where people of appalling wretchedness and degradation find objects of worship which take on the shape of their own defilement; all systems of false religion, which nevertheless in their way may be seeking the Lord, if haply they might feel after and find him, can only be banished from the world, can only lose their hold upon the mind by the truth of a living and loving Divine Lord, who, having taken upon himself their nature, and manifested himself by Divine works and words, as God actually present with men, and having taught men by his life the glory of the Divine purity and sympathy and condescending grace, showed them also by his death the wonders of a Divine sacrifice for sin, and then made manifest by his resurrection from the dead that there needs no other sacrifice. The entrance of this truth giveth light; it giveth understanding unto the simple. Before its coming the shadows flee, as the night before the morning.

Notwithstanding all the darkness which still rests upon the world, the news of the great salvation is steadily extending. Within the last fifty years, there have been opened, outside of nominal Christendom, more than four thousand centres of Christian influence from which the light of the gospel shines. Dark places of the earth, which were full of the habitations of cruelty, have become homes of light and peace and joy, through the saving power of that godliness which hath the promise of the life that now is, as well as of that which is to come. The weight of the world's conversion rests upon the Church, and inspires a missionary zeal, and leads to efforts more abundant and more fruitful at the present day, than ever before. But it is not upon this that we base our hope of the world's conversion. Some trust in chariots, and some in horses, but we will remember the name of the Lord our God. The promise of God made unto the fathers, and which he fulfilled in that he raised up Christ from the dead, is our sure reliance. We trust that promise. We know in whom we have believed, and are sure that he is able to keep what is committed to his hands. His resurrection,

by which he is declared to be the Son of God with power, proves that the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and that he shall reign forever and ever. All kings shall fall down before him, yea, all nations shall serve him.

In the great work of seeking to hasten this blessed consummation, we bow before our risen and ascended Redeemer, exclaiming: Hitherto hath the Lord helped us, and henceforth our trust shall be only in him. May he pour upon us his blessed spirit that we may know more of him and the power of his resurrection! We acknowledge our dependence upon his right arm which hath gotten for itself the victory. We abandon all reliance upon devices or achievements of our own. But with increasing hope in him, through the increasing faith which he permits us to cherish in his victorious power, we joyfully go forward as workers together with him, and call upon all the world to receive his great salvation. We need not speak of duty here, but of life and joy, and blessed communion with our Lord in his glorious work. His language to his disciples is: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." We know what his purpose is, and that nothing shall swerve him from its full accomplishment. All power is given unto him in heaven and in earth, and his purpose cannot fail. He is the Saviour of sinners and the life of the world, for he was delivered for our offenses and was raised again for our justification. All hail the power of Jesus' name! We catch the echo and send it round the world. All hail, we cry, to this dying but deathless Prince! Lift up your heads O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in! Let every knee bow to him, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Andover Theol. Seminary)

# REV. DR. SCUDDER'S SERMON

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THE

ANNUAL MEETING IN RUTLAND, VT.

OCTOBER 6, 1874.



### A SERMON

(5)

PREACHED AT THE

#### . SIXTY-FIFTH ANNUAL MEETING

OF THE

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

RUTLAND, VERMONT, OCTOBER 6, 1874

BY

REV. HENRY M. SCUDDER, D. D. AND M. D. OF BROOKLYN, N. Y.

CAMBRIDGE Printed at the Kiverside Press

1874

### SERMON.

how shall they hear without a preacher? And how shall they preach, except by be sent? as it is written, How beautiful are the feet of them that preach the spel of peace, and bring glad tidings of good things. — ROMANS x. 14, 15.

CANNOT waste time in a formal introduction. The hour is cious. There is much to be said, and the time in which to it is brief.

shall ask your attention to four practical questions.

. Is the missionary enterprise a duty? Are we at libto engage in it, or not, as we please? Let us see. At the se of the Messiah's mortal life a command was issued to the v-born Christian Church. All the energies of the preparay Old Testament ages converged in that command. The ndeurs of the resurrection and the glories of the ascension re gathered around it. No edict was ever more explicitly wn, or more impressively promulgated. It is as simple as th, as sublime as its author, as comprehensive as the interests humanity. "Go ye, disciple all nations, baptize them, teach m." It is not a temporary order, but an enduring command; when Christ uttered it, he added these words: "Lo, I am th you alway, even unto the end of the world." It was to be force till the end of the world, that is, until, by the conversion the last impenitent soul, the world should be merged in the urch. Then the world shall end, and the Church with its die Head shall be all in all. Till then, the command endures Can we dispute the authority out of which this command rings? It is not of human origin. It is not the deliverance a synod, the judgment of an association, the dictate of a counnor the decree of a pope. Neither is it of angelic origin. It not the injunction of an angel, the conceit of a cherub, the neme of a seraph, nor the mandate of an archangel. It does t issue from any of these subordinates, whether they be on the earth or in the heavens. It comes from head-quarters. The command was spoken by the human lips of the Son of Man, but its source was the infinite Spirit of the Son of God. Dispute it! Will a disciple dispute his master, a soldier his captain, a subject his king, a Christian his Lord, a creature his God? As believers, as members of Christ's body, we know no higher authority in the universe than our own Head, the Lord Jesus Christ. Sooner may the planets rebel against the luminary around which they roll, than we dispute the Sun of righteousness, the sun that vitalizes us and holds us in orbits of obedience.

The command addresses our conscience. A good conscience bows to recognized law. It reënacts it in the soul and makes it imperative. "Evangelize the world," is not advice. It is law. It is as definite and as binding as the Decalogue, and the Christian conscience instantly accepts and enthrones it.

But this law, like all Christ's laws, is of the nature of love. The heart is addressed by it even more profoundly than the conscience. The Saviour says to the believer, "I ransomed and rescued your perishing soul; you are mine, justified, pardoned, adopted, and to be glorified. Now, for my sake, and for the sake of mankind, I call you to work." To this the believer responds. Under the burning impulse of love as well as the steady urgency of conscience he engages in the missionary work. He must do it. He cannot avoid it, if he would, for here is the command laid on his conscience. He would not avoid it, if he could, for here is the appeal to his heart. His whole moral nature is moved to its foundations.

It is important to dwell upon this; for if we can demonstrate to the conscience and heart of the Church that the doing of any particular work is its duty and its privilege, it will fulfill it. It will climb mountains and cross seas, it will traverse fires and floods, it will march round the world fighting battles and suffering martyrdoms, until the work is triumphantly accomplished.

This is our first point; the missionary enterprise is the duty of the Church. It is not optional, but obligatory.

II. What is the work to be done? It is the delivery of a message, the giving of an answer to the deepest question of the soul. In Hindu story it is written that hundreds of years ago there lived a king, who, offending an Indian ascetic, was by him cursed to be bitten by a snake, and die in seven days. The

royal victim of the hermit's rage went to the holiest place he could find, the shore of the sacred Ganges, and sitting at the feet of a famous sage, put to him this inquiry, "What should a man do who is expecting to die?" In reply, the sage repeated to him the Bhagavata, a book containing eighteen thousand stanzas. The question which that king so anxiously put, and which the eighteen thousand verses could not solve, is answered by the Gospel message. It proclaims what every mortal needs to hear.

Hence, we might conclude aforehand that this message could be expressed in any language; for since human language is contrived to express human needs, the message which deals with its greatest need, must easily find terms for its expression. There is no language so rude and uncultivated that the story of the Gospel cannot be told in it.

It is a message, the substance of which is plain and universally apprehensible; proclaiming, as it does, one fact and one The fact is this: God loves sinful man, the wandering prodigal, and wishes him to come back to his home, and through the incarnation of Jesus Christ, has made return and recommunion practicable. This fact a child can grasp and rejoice in. The condition is faith. There is no single word that cuts up so many roots as this. It crieth out as in this tenth chapter of Romans, that none need ascend into heaven to bring anything down, and none need descend into the abyss to bring anything up, because the word of faith is nigh and is simply to be believed. It sweeps away all pilgrimages and penances, all sacrifices and tortures. Indeed, it is the one efficacious word that abolishes all other religions and builds upon their ruins the Christian religion. For other religions are based upon works. They teach that man must stand afar off, and do works and suffer sufferings that shall propitiate God. Whereas, the religion of Jesus speaks the one word faith, and says, "Come as you are; you cannot prepare nor propitiate. Come, and you shall be received, quickened, and made capable of good works." This is the radical distinction between other religions and Christianity. They are full of self-imposed conditions. Each of them has its own platform of works. They are all human-born. They are the products of men's fears. They are walls built between the soul and God. But Christianity publishes, as its sole condition, faith, which draws the soul at once to God, and imparts to it the warmth and life of his bosom. It can, therefore, make no compromise with other religions. It abolishes them. This is the work to be done, to deliver this divine, authoritative, all-revolutionizing message.

III. Where is this work to be done? Our Lord says: "The field is the world;" and in his command to the Church he has used language which is exhaustive: "Go ye therefore and teach all nations;" "Go ye into all the world, and preach the Gospel to every creature." Observe the expressions: Go ye into "the world," "all the world;" teach "the nations," "all the nations;" "preach the Gospel to every creature." The world, the nations, the creature! All the world, all the nations, every creature! Notice also the text: "How shall they hear without a preacher?" "They!" Who? Why, manifestly all who have not yet heard. Everybody. If the whole world were discipled and redeemed, except one man, a heathen, who lived alone in a remote island, and spoke a language that no one else knew, it would be the duty of the Church to send messengers to that island in order to learn that unknown language, to translate the Gospel into it, to teach that last solitary pagan that Jesus Christ died to save him, to tell him that the eye of the Church was upon him, and that the heart of Christendom was praying for him, and to urge him to immediate repentance, that Christ's supremacy might be unbroken upon the earth. Do you ask where the missionary work is to be prosecuted? The answer consists in the echo of your own question with a prefix. The question is "where," the answer is, "everywhere."

IV. How is the missionary work to be carried forward? Is the plan of the campaign laid out? Yes, it is sketched for us in the text, in two great divisions.

The first is in these words: "How shall they hear without a preacher?" Man's five senses fall into two classes. The senses that taste, smell, and touch are the three grosser ones. The eye and the ear are the two more spiritual senses. The Gospel communication may reach man's brain and heart through either of these two last mentioned doors, but the ear has the preeminence. It is chosen of God. It is not primarily and mainly through tracts and Bibles, not through paper, types, and ink that the soul of man is to be reached. The ear is elected as the chief avenue. Now the ear can be addressed

only by sound, and the sound appointed for this is the living preacher's voice. Angels can use their voices. They might have been commissioned to preach. They would gladly do it. When Christ was born, they visited our planet, and sang their grand song of announcement. If the Lord of heaven were to send Gabriel through heaven as a recruiting sergeant, doubtless there would soon be an army of preachers enlisted, all eager to descend into our atmosphere, and to rise, regiment after regiment, upon the horizon of every heathen country to blaze abroad the glad tidings of redemption through Jesus Christ. But it is not so ordained. Not angels but men are to be the preachers; men who themselves have been scathed by sin and restored by grace; men whose souls have been refashioned in the experience of the truths which they make known; men who can say to their fellow-men, "We have tasted this love which we publish. We were lost. We were ruined. Christ the Lord sought us, found us, changed us, saved us. We come, urged by his command and by our souls' own sweet compulsion, to invite you to Him who can do for you what He has done for us." Men must be the preachers, who can illustrate the points of their preaching from their own consciousness, who can bring to bear upon their hearers the force of their own regenerate character. Do you think the heathen fail to comprehend such character; or that they are insensitive to it. I will show you by an instance how alive they are to such influences. A distinguished missionary preached the Gospel for many years in the city of Calcutta. He knew the native language well, and used it eloquently. He had zayats in different parts of the city. A zayat is an open building situated on a thoroughfare. In it the preacher takes his stand, and by singing or reading aloud attracts an audience from the passing crowd. One evening this missionary was speaking in one of his zayats, surrounded by a heathen assemblage. He noticed that a Hindu devotee seemed to be crawling slyly up towards him along the side of the building, and being a wide-awake man the stealthy motion was not lost upon him. He watched the man from a corner of his eye without appearing to do so. The devotee was armed and intended murder. Just as he had crept to the rear, and was preparing to strike, the missionary, who was a muscular Christian, suddenly turned, and springing upon the would-be assassin, disarmed him. Then seizing him, he held

him before the heathen crowd, and calmly said, "You see that this man is in my clutch. I am stronger than he. He can do nothing. I can, if I choose, hand him over to the police; and you know he would be severely punished if I were to do that. But I have often preached to you that Jesus Christ teaches us to forgive our enemies. This man wished to smite me on account of my Master, and for my Master's sake do I here release him before you. He thirsted for my blood: let him go and learn how a Christian can forgive." What think you took place then? That heathen audience, wrought up to a high pitch of excitement, clapped their hands, and cried aloud, "Victory to Jesus Christ; victory to Jesus Christ." They knew that it was not in human nature to let that wretch off so easily. They knew that to pound him, to break his head, or wring his neck, would be much more in accordance with human nature. They saw — and notice how keen and instantaneous the appreciation was — how the missionary achieved that moral triumph; and so they shouted, "Victory, victory to Jesus Christ."

This is the first part of the scheme: men are to carry the message through the world; men who can expound it by their experience, and establish it by their life.

The second part of the scheme for converting the world is indicated in our text in these words; "And how shall they preach, except they be sent?" The first part is, "Go." The second is, "Send." The preachers must be sent. Somebody must send them. Paul reasons this out in the verses that precede the text, thus: All men are equally in need of the Gospel. There is one God, Lord over all, impartial, and gracious unto all that call upon Him. But how shall they call, unless they first believe? And how shall they believe unless they hear? And how shall they preach, except they be sent?

You have read of the recent awful famine in India, in the district of Bengal. Prodigious efforts were made to relieve the famishing region. There was grain enough stored up in other countries, but what use was it to the dying Bengalee? It must be sent. Men, beasts, and ships must be employed in transporting it. It was sent and the district was saved. Not in Bengal only, but through all heathendom men are dying for lack of the bread of life. In the Christian Church, as in an exhaust-less granary, is treasured up the food that can save them, but how will it profit them unless it be sent?

This word "Send," is but a monosyllable, and yet there is ch wrapped up in it. It is the kernel out of which grows a with many branches. Take a view of it.

True sending includes sympathy. The heathen are without d, sunken in idolatry; without Christ, burdened by sin; withthe Holy Ghost, restless and wretched; without light, gropin darkness; without hope, going on to despair. Be pitiful. ve sympathy for them.

Missionaries on heathen ground find themselves upon great tle-fields. They are thrown into the presence of antagoms which no man can understand until he encounters them. I e often measured myself with them, and felt as though I were grasshopper that had been ordered to take the Himalaya untains on its back and throw them into the sea. Moreover, sionaries are exiles. They live in strange lands, among ange peoples. They are isolated. And after they have been ay a few years, the isolation is made still sharper, for they st part with their children. They are called upon to bereave mselves. Not even do you who are fathers and mothers ow how sore this trial is, unless you have yourselves underne it. I have been through both phases of it. I came home, of a missionary's family, a boy ten years old, deprived of a ner's care and a mother's watchfulness. I would that I could myself of the memory of those years of separation. I uld that I could emancipate myself from the disabilities ich that bitter experience fastened upon me, and which still ave to me. When I grew up, and became myself a missionand a householder, I sent home two young girls, and when net the eldest again she did not know that I was her father hall never forget the scene of their departure. I stood upon deck of the ship which was to bear them to the western nisphere, and the sailors sang "Homeward Bound." To me eir song was as a funereal dirge. I felt then, as never before, t I was an exile; and as I bade my children good-by, and axed from myself the clasp of their last, fond embrace, and pped down into my boat, even the gentle wind that blew upon e sails of the ship seemed an enemy to me. I trusted myself take one more glance; all that I could see was the face of a le girl buried in her white handkerchief, bowed upon the rail the ship. Useless to me would be a photograph of that ene, for the sunbeams that glittered on the blue sea that day

ir commission as heavy graving tools to sculpture it on ble of my memory. Sympathize with the missionaries, converts that are gathered out of heathenism have a terarfare before them. There is a severe conflict in their etween the grace of Christ and the weaknesses and suons, the proclivities and prejudices which heathenism wen into the very texture of their mental and moral conn. A heathen of this day is the product of the ages of sism that lie back of him. Christianity has a mighty o do when it takes hold of such a man. Hereditary inscripple and paralyze him. He is in peril, too, from his untrymen. They scorn him, curse him, cast him out, her that begat him renounces him, the mother that bore ters her malediction upon him. Sympathize with the s.

re all, sympathize with Jesus Christ, in the work which undertaken of bringing all men into union with himself. rld's evangelization is to be effected through sympathy. oved us, and we, warmed by his breath of love, love all Recovered man recovers his fellow by pointing him to mon center of life, — Jesus. Thus is added link to link silver chain, and thread is added to thread in the golden Oh that our hearts may be smitten with a rod more pon that of Moses, so that out of them may flow musical of sympathy, music for mankind.

nding includes prayer. We do not suitably send unless ain by prayer those whom we send. There is a Hindu which says, "The value of a canoe is in the outrigger." hould approach the port of Colombo on the coast of Ceywould see long, narrow boats carrying much sail and swiftly. Watch one of them. Why does it not upset. stands so high out of the water and is so crank? Behas an outrigger, which consists in two beams that arch n one side of the boat. These beams sustain a log that n the surface. This log runs by the boat, and keeps it psizing. The boat cannot tip over on the side where is, because there the log presses on the water. It canon the other side because then the weight of the log nto play. If the missionary is the canoe in the sea of sm, prayer is the outrigger that steadies him and brings ly through. I need not enlarge upon this, for if we

ssess the sympathies of which I have spoken, we cannot help pressing them in prayer. Moved by our own hearts, we shall by for the heathen, for the missionaries, and for the Christian urches which they have established. But our prayer must be the kind which proves its own genuineness. Prayer that does a assert itself by commensurate action is a farce. We must by prayers that are vital, that blossom into beneficence. This ds me to observe,—

3. That sending involves giving. When a commonwealth ds forth an army, it clothes it, equips it, feeds it, cares for its alth, and supports the disabled survivors. It has not only its isting office, but also its commissariat, its arsenals, its hospis, and its pension list. The missionary enterprise needs ney, as an army does. Patriotism makes it easy, for men o love their country, to contribute the means to subdue a ellion; so loyalty to Christ makes it easy for Christians to e of their substance in order to subdue a rebellious world. is is the best use of money. Hear what our Lord has said this subject: "And I say unto you, Make to yourselves ends of the mammon of unrighteousness; that when ye fail, y may receive you into everlasting habitations." The meanis this: money often beguiles men, betrays them into unnteousness and ruin, and hence it is called the "mammon of ighteousness." If, therefore, you wish to neutralize this tency, use your money in such a way as to make to yourselves nds; use it so as to bring men into Christ's kingdom. They be your friends, they will pray for you and bless God for you long as they live; and if they die before you do, they will nd on the shores of heaven waiting for you, and when your e comes and you fail in the last struggle and die, they will eive you with a hearty welcome into everlasting habitations. it is the sense of this verse. Use your money to diffuse the pel through the earth, and your money will not spoil you. s, how many are spoiled by it! Herodotus tells us that esus the king invited a man to take as much gold as he could v away in his clothes and on his body. So the man filled his k with coins, poured gold-dust into his boots, filled his hair n more, and stuffed his mouth with still more, until he could cely walk. He was a sight to behold, for he was so bulged swollen that he looked no longer like a man. Even as spoiled his manly shape for the time by his gold and gold-

dust, so many a person has spoiled his soul, has made its shape unmanly and its life uncouth by his lust of money and by his improper use of it. More than this. There are those whose love of money carries them straight down to perdition. There was an emigrant approaching our shores. The ship was wrecked near the land. He was a swimmer, and could have gained the shore, but he had loaded his pockets with gold, and instead of going horizontally over the waves, he went vertically to the bottom. He who fills himself with greed as the emigrant filled his pockets with gold, is whirled down to perdition before he is aware that his love of money has cost him his soul. Do not be too fond of your money. It is a good thing to make money if you make it honestly and do good with it. It is a very bad thing to make money for money's sake, and to live for it, rather than for Christ. It is a poor business in its career and in its end. You cannot hold on to your money long. Did you ever see a boy try to hold an eel? He grips it with both hands, and throws his whole soul into that one squeeze; yet the eel slowly but surely slips through. He cannot hold it long. So you and your money will soon be parted. It will at least slip from your grasp when you die. Listen to Christ, who knows the human heart and the human life with all its dangers. Use your money to make heavenly friends; then you will have attained the antidote; then the tendency of mammon toward unrighteousness will be broken. Then the current that runs to the whirlpool will not overcome you; then the shape of your soul will not be spoiled, nor will you be drowned in perdition.

Give systematically, and not occasionally, in the spasm of an excitement. The benevolent action of some persons is like the sudden twitch into momentary wakefulness of a man who is asleep in a stage coach. If his neighbor on the seat impinges on him with his elbow, or the coach strikes abruptly down into a rut, the man starts up, opens his dead eyes for an instant, and immediately resumes his nap. Genuine beneficence is like the action of a man who is wide-awake, his head erect, his eyes sparkling, his face beaming, ready for the work that is before him.

We want a principle to govern us. I like to plant a principle in a man's mind. I know that it, if he is a sincere man, will mould him. A principle trims and shapes character. It is like a pair of scissors with which a woman cuts her cloth to a given

model. A principle is a steamboat, and he who is moved by it is the little boat fastened on behind. The little boat, so long as it retains its hold, must go where the steamboat goes. There are two principles, two laws laid down. One is for the generous, large-hearted, free-handed Christian. It is this: "Freely ye have received, freely give." That is enough for him. He responds to it magnanimously. But there are those who need to be told what the minimum is, below which they should not sink. You can read it in Leviticus xxvii. 30: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." One tenth is the Lord's. Give as much more as you please, but you should not give less.

Lastly. Sending includes patience. God was many ages in preparing this world physically, for the residence of man; and it may take a long time to bring mankind spiritually up to the point which the Gospel contemplates. Our duty is clear. are to keep at the work until it is done. When it is done, the world will be crowned with health and joy. A man is trying to open an artesian well. You go to him, and say, "How long have you been at this, — one week?" "No." "A month?" "No." "A year?" "No." "How long?" "Five years." "What a foolish fellow you are. You have been laboring five years, and you have got some bits of rock, a heap of clay, a lot of sand. Give it up. It is a bad job. Go at something more profitable." He does not listen to your advice. He keeps on. It is drill, drill, bore, bore, from month to month, and perhaps from year to year. Still he perseveres. He sinks the shaft little by little, with many toils and pains, down through a thousand feet, till at last it crosses a volume of water that rolls through the subterranean abyss. The water rushes up with tremendous energy. Now he fits his pipes to it. How many benefits that wisely directed column of water bestows! It runs through the city. It smiles in the face of every man, woman, and child, in every wash-basin in every house. It sparkles on every household board. Through many fountains, public and private, it plays in forms of exquisite grace, filling the air with the hues of the pearl and the rainbow. It waters the gardens. The peach that stands by the sunny wall blesses it, and lowly flower-shrubs sing its praises in music, the notes of which are fragrant blossoms. It cleanses the bodies, quenches the thirst, delights the eyes, and beautifies in ways innumerable the daily life of the hundreds of thousands in that city. It was patience that wrought this perfect work. So we must be patient. The missionary enterprise opens wells of salvation from which shall flow waters that shall renovate the deserts of heathenism.

This, therefore, is the missionary work, and its method. It is the oral delivery of Christ's message to the human race by the Church, through the living preacher.

Now, in conclusion, let us reflect: 1. Upon the certainty of this work. It is no dubious thing that we have in hand. We are prosecuting it in obedience to our Lord's command. pledged his name and omnipotence to its success. It has not been a failure in the past. It will not be in the future. The Gospel of Jesus Christ can illumine the most benighted minds; it can vanquish the wisest souls in heathen countries. Some years ago, when I was a missionary in the district of Arcot, in Southern India, I one morning saw a little ragamuffin sitting on a door-step, trying to spell out words in a Tamil primer. He looked wistfully at me as I passed, and lifting his hand to his head, in Oriental style, said, "Salaam, sir." "What do you want, my boy?" said I. "Oh, sir, I wish I could read, I want to learn. My father is the coachman of the lady who lives here. If you would ask her, I think she would send me to school." I did ask. She sent him to a school that was under my charge. He was a Pariah boy, but he learned fast, and became a Christian. I baptized him and trained him. He rose to the post of schoolmaster, and from that to the position of catechist. His new name is Paul. He is now preaching the Gospel to his countrymen. I sent him a silver watch the other day, that he might know that I had not forgotten the ragged urchin on the doorstep.

But you will say, this was a Pariah, and a boy. Does the Gospel conquer men, adult heathen, Bramins? Yes, many Bramins in India have bowed their hearts to the Lord Jesus. At the meetings of the late Evangelical Alliance in New York, few men were more prominent than the Rev. Narāyana Sheshadri of Bombay, a converted Bramin.

I will give you an example of the way in which Christ's truth can conquer the strongest and the proudest. In that part of India where the temple of Jagannatha stands, there lived, a few years ago, a Bramin. His ancestors for centuries had worshipped in that temple. His mother had held him up when a babe before that shrine, and taught him to clasp his hands in adoration. He believed with his whole mind and heart in Jagannatha. When he became a man, the missionaries entered that part of the country. They preach; he hears. They distribute tracts; he gets one. He examines it. He is wrathful over its initial sentences. "What, dares it affirm that Jagannatha, whose name signifies 'The Lord of the world,' Jagannatha, whom my forefathers from time immemorial have worshipped, is no god at all, but a myth, a lie?" He reads on. The tract is not a silly composition. The man who wrote it knew what he was about, was acquainted with the Hindu Shastras, and he has put his points clearly and forcibly. In vain the Bramin tries to evade them. The facts and arguments adduced strike him and stick in him like arrows. New truth has seized upon him. It haunts him. It is his shadow by day, his dream by night. He is troubled. He must investigate this subject more thoroughly. He procures a New Testament. It increases his burden. He sinks like a man with a load on his back in a bog. He flounders in doubts and distresses. Soon a vital question confronts him, one that he must settle, or he cannot have peace: "Who is God, Jagannatha or Jesus?" He cannot solve it. His misery becomes intense. He will not endure it any longer. He will find a way for himself. He visits a native soldier, asks him to lend him a ramrod, sharpens its point, and at nightfall he goes into the temple. He enters the innermost shrine, where, as a Bramin, he has the right to enter. He stands behind the wooden idol, between it and the wall. What does he intend to do? Look into his agitated soul, and you will see how his thoughts run: "Oh, if I can be bold and brave enough to plunge this ramrod into Jagannatha, past his backbone into his very middle, then shall I learn, beyond all doubt, whether there be a god inside of him or not." What a battle! What a grappling with himself and with his pagan education! No gladiator in Roman amphitheatre ever fought such a fight as that! It is not a mortal foe that he meets. His warfare is with the invisible. His soul is a volcano. His thoughts are red hot streams of lava. "Perhaps Jagannatha is God. So my mother told me. So my father taught me. So my people say. So the whole country believes. If he be God, and I strike him, he will strike me back with his thunderbolts." His knees smite together. His arms shake. His lips quiver. His teeth chatter. The ramrod almost falls out of his hands.

Then arises within him another thought: "The crucified One! His is a wondrous story. Did He love me and come for me? Did He suffer, weep, bleed, die? Was it for me? Why do my pulses beat so when I think of Him? Our sacred books tell no such tender and touching story as that. Is He the true God and the world's Redeemer?"

This thought wins its way. It swells in him, a resistless tide. It kindles as a new sun upon the horizon of his dark and doubting spirit. A calm, sweet, warm light overspreads his soul. The tempest is hushed. He can no more hesitate. The test shall be put. His fingers contract upon the ramrod. With flashing eye, compressed lip, and planted foot, he draws back the iron, and dashes it into the body of old wooden Jagannatha. Jagannatha submits; he takes it quietly. Oh, glory be to God on high! The spell of idolatry is broken. The victory is won. There, on the spot, the Bramin surrenders his entire being to Jesus Christ. There he makes the covenant with his new Lord. He goes forth with elastic step, with a free heart. He is baptized. He grows in Christian stature. In time he becomes a missionary. He tells his story, and others, too, believe.

Low or high, ignorant or learned, Pariah or Bramin, it matters not; this Gospel is the power of God to subdue men to Jesus Christ and thus make them free forever. The missionary enterprise is no failure. The average of conversions under missionaries is greater than the average under the pastors and evangelists of Christendom. Sound, then, the trumpet. Let its note be "forward." This is the missionary age, and scores of John-the-Baptists, in the form of beckoning providences, are heralding it in those moral wildernesses.

2. Think of the beauty and the blessedness of this work. The text exults. It bursts into singing: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Beautiful are the feet of them that go! Noble is the work which they have undertaken in the name of their Lord! There stands the Christian Missionary, girt about with truth, defended by the breastplate of righteousness, shod with the preparation of the gospel of peace, lifting and well advancing the shield of faith, wearing upon his head the helmet of salvation, wielding the sword of the Spirit, ever praying, ever

watching, ever fighting with that complex Paganism which arrays its hosts against him. The spectacle of this Christian soldier, thus waging warfare for his commander, Jesus Christ, is a sight which makes the blood quicken its pace in our veins.

Beautiful and blessed are they, also, who stay at home, if they with true hearts are cooperating in this enterprise. It is heroic in the soldier to go where he must fight hand to hand with the enemy, but heroism belongs also to those who at home fulfill a complete loyalty to the government; who plan campaigns; who provide the sinews of war out of their hard earned substance; who equip and send their sons; who pray for their success; and who faithfully perform the work at home, which being left undone, the army itself would soon cease to exist.

The missionary work is the best and sublimest enterprise in which human beings can participate. It bears good tidings, publishes peace, proclaims salvation, turns men from darkness to light, and from the power of Satan unto God. It binds up broken hearts, opens prison doors, gives liberty to captives, comforts mourners, and makes heathen wildernesses to blossom as the gardens of the Lord. It redeems the world. Blessed and beautiful are they that take part in it, whether they do it by going abroad, or whether they do it while staying at home.

That which you do for this cause will come back in multiplied blessings to you. The cocoa-nut in India is a stately tree, fair and tall, shooting up on high a branchless trunk which breaks out at the summit into a mass of long graceful leaves. At its top grows a rich fruit, which, when young and tender, affords a sweet and grateful beverage to the thirsty traveler. This tree is a garden tree. It must be watered or it will die. In these facts a Hindu poet finds the elements of a beautiful similitude: "Do good to others; the water which you pour on the roots of the cocoa-nut tree comes back sweetened for you from the tuft." Pour your stream of sympathies, prayers, and gifts, like water on the roots of our great garden tree, the missionary enterprise. That which you pour there will come back to you and to your children in a thousand blessings.





# REV. PRES. ANDREWS' SERMON

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THE

ANNUAL MEETING IN CHICAGO, ILL.

OCTOBER 5, 1875.







### A SERMON

PREACHED AT THE

#### SITXY-SIXTH ANNUAL MEETING

OF THE

## AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

CHICAGO, OCTOBER 5, 1875.

BY

JSTELLE J. W. ANDREWS, D. D. PRESIDENT OF MARIETTA COLLEGE.

Printed at the Kiverside Press. 1875.



### SERMON.

AM DEBTOR BOTH TO THE GREEKS AND TO THE BARBARIANS; BOTH TO THE WISE AND TO THE UNWISE." Romans i. 14.

THE American Board has for its object the conversion of n; it is thus a religious organization. But it has to do with iness. It must send out and sustain missionaries; and for end it collects and disburses large sums; it makes drafts, l purchases bills of exchange. Its paper is known in the ncipal banking-houses of the world, and its credit has ever n undoubted. To carry on its religious work it employs iness machinery. When it makes drafts, it provides the ans of meeting them. That its officers and members are n of prayer, that its Prudential Committee, its Secretaries, Treasurer, are all as earnest for the success of the missionary k as the missionaries themselves, does not prevent their conting the whole secular machinery of the organization so as command the approval of all intelligent business men. The ne zeal for the cause is expressed by the constituents of the ard. The mission work is very dear to them. They talk of they pray for it. But these constituents have a secular as l as a religious relation to the Board. It is to them the urd looks for its revenue. If that revenue fails, to that extent missionary work fails. It is the secular part of our relation he causes of Christian benevolence that I propose to coner; our indebtedness, as Christians, to our fellow-men. Paul's language is, — " I am debtor both to the Greeks and to

Barbarians; both to the wise and to the unwise. So as ch as in me is, I am ready to preach the gospel to you that at Rome also." The word debtor refers primarily to pecuniary ebtedness, though Paul expected to discharge his obligation personal service. It was not a specific obligation, growing of his official position as the Apostle to the Gentiles, but a set upon him as a Christian man, to do what good he could to

his fellow-men. He could go in person, and thus by his own labor pay his debt. We must do our work mainly through the instrumentality of others, and thus our debt is to be paid by sustaining those who go. The general obligation to do good to others is as binding on us as on the Apostle. If he was indebted to them we are. I do not attempt to prove this obligation, whether we call the act of discharging it making a gift or paying a debt. The general obligation is taken for granted. And I address myself to those only who admit that the duty of doing good to others, especially spiritual good, is binding on all the followers of Christ. But instead of presenting this duty in the form of giving, as the performance of an act of charity, I wish to hold it up in the light of indebtedness.

A debt, in the usual sense, is an obligation to be discharged by the transfer of property; and therefore we must look at the nature of property. The desire of property, of ownership, is a natural desire. It shows itself in the child at an early age. Civil society everywhere recognizes the right of property, and hedges it about with all possible safeguards. The prosperity of a nation is largely dependent on the security given to property. In order to be industrious and frugal, men must feel secure in the possession of what their labor has brought them. They must not live in continual fear of theft and robbery from their fellow-men, nor of plunder and extortion from the government. The sacredness of property is seen in the estimate placed by the people on those men in office who are, or are thought to be, corrupt. No argument by the politician is more frequent or more effective than the charge of corruption. And if the charge be well founded, it ought to be effective; the corrupt ruler, however high his station, or however great his capacity, is unfit for his place. The regard for the tenure of property is seen, too, in the criticisms made upon our general government touching the management of a portion of our public debt. It is said that a government which adopts, in regard to its own liabilities, a policy that would never be tolerated in a private citizen, is doing that which tends directly to the demoralization of the people. And it cannot be denied that such criticisms are made by some of the best and wisest men in the land.

Political economy is based on the desire of property. It assumes this desire to be universal. We speak of the laws of trade, which are declared to be invariable, like the law of grav-

or that of electricity. By this is meant, however, not that laws of trade are impersonal, and that there is any force rted independent of human agency, but that from our knowle of the human constitution we may predict how men in eral will act in buying and selling. The laws of trade are hing but a summary of the methods which men adopt in ir efforts to promote their pecuniary interests. Other things ng equal—a consideration never to be lost sight of in all t pertains to property—a man will always buy where his ney will procure the most, and sell his commodities or his or to those who will make the best return. Nor is this ishness, though writers on Political Economy sometimes ughtlessly say it is. It is no more selfish than it is to prefer superior physical good to one inferior; a good road to a or one, for example. There is nothing sordid, of necessity, ouying and selling and getting gain. But not only does the ure of man, and the whole structure of civil society, thus ognize the right of property; we have the divine recognition ts sacredness in the command "thou shalt not steal." Withproperty there could be no theft. So, too, the Bible abounds h exhortations to industry. But industry tends to the acquion of property.

An apology seems almost necessary for presenting these elentary principles concerning ownership, and yet they are en forgotten or overlooked. Not a few appear to think that wealth of the world, or of a community, is of a given ount; and hence that when one man grows richer some one must grow poorer; that whoever has more than the average st have taken that which was really the portion of others. is erroneous notion enters as a large element, into the oft-exssed jealousy of the poor towards the rich, — a notion which itical demagogues of whatever party are so ready to foster. perty may be obtained, indeed, dishonestly, and so it may be ned honestly. There is no necessary relation between the ount of a man's possessions and the morality of his dealings. general, the man who prospers by legitimate methods beneothers as well as himself, — benefits them in the very acquion of his wealth, aside from the manner in which he disposes it. Very often there is a positive creation of wealth, by conting that which had little or no value into a valuable product, in mining and manufacturing; and of this new increment but a small part remains with him whose capital and energy have called it into being. In a country like ours, with no factitious social distinctions, and with no laws of primogeniture or entail, we should be especially cautious in giving utterance to thoughtless and unjust sayings about the rich.

There is no merit in poverty as such, nor should any disgrace be attached to it. There is temptation in either extreme, and the words of Agur are as wise to-day as when he uttered them. The teachings of Scripture are clearly in the direction of acquisition. They enjoin those virtues which naturally result in the increase of property. They condemn those habits which tend to poverty. It is right to be industrious, sagacious, frugal. It is wrong to be idle, neglectful, wasteful. The man to whom God has given the ability to make money, should exert that ability, and use his gains to advance the well-being of his race. No matter how much legitimate prosperity comes to him, provided he feels his indebtedness to his fellow-men as Paul did. The error is not in getting, but in keeping, or in spending unwisely.

A like thoughtlessness is sometimes seen in what is said touching the little accumulations that may be made by clergy-A man who devotes himself to preaching the Word, it is thought must have no secular side; and should he, perchance, in the course of years, make some little savings, he is thought to be mercenary. Yet it is not unlikely that his contributions to the causes of Christian benevolence have, in the meantime, been larger in proportion to his ability than those of any of his parishioners. It is not only allowable, it is a duty, that the clergyman, with only his salary to depend upon, should lay up something against the day of need. It is incumbent upon his people to give him such support that he can do this, and yet live in a manner becoming his position. When Christians come to look upon themselves as debtors in regard to the great causes of Christian benevolence, they will cease to regard what they pay their pastor as charity.

The right of property being thus founded in nature, and connected with all progress in civilization, being recognized and protected by the sanctions of law both human and divine, it follows that debts are to be sacredly regarded. If I am entitled to the avails of my labor, whether of hand or head, then he to whom I transfer a part, or make a pledge of transfer, is entitled

to the part thus transferred, or to the fulfillment of the pledge thus made. A great part of the wealth of the world is not in the actual possession of the real owners. A man's list of assets may be largely made up of claims against others — paper evidences of debt. It would be of little avail for society to protect a man in his right to his farm, his house, his store, and yet give him no protection in his claims against others. The higher the standard of commercial morality is, the more careful will be the legislation relating to the collection of debts. And this is more for the advantage of the poor than of the rich. All stay laws to prevent such collections, in the end work against the very parties whom they were intended to benefit. If society protects a man in his property, it must protect him also in his credits, as in these property largely consists. But a credit implies a debt. The credits of A. are the debts of B. Every additional safeguard thrown around property — credits — is an additional injunction upon the debtor to regard his debts as sacredly bind-And the higher the tone of business honor the more promptly will debts be paid. A man of strict integrity who is indebted to others, regards himself as virtually a trustee to the extent of his indebtedness. He knows that a part of what he has in possession is only nominally his; he holds it in trust for his creditors.

What has been seen to be true of debts in the strict sense is applicable also to other classes of obligations. A man must provide for the support of his family. A large part of the earnings of men go for this purpose. It is to provide for the support of families that most of the small debts are incurred, men being under the necessity, real or supposed, of anticipating their incomes. Thus to meet his obligations to his family, a man incurs indebtedness to his neighbors. I do not say that this is wise, or often necessary. When the millennium comes it will doubtless be changed. If the rule were, not to anticipate our income, if no debts were incurred for personal and family expenses, and the necessaries and comforts of life were paid for when purchased, the world, and especially the American world, would wear an aspect of comfort and prosperity that has never yet been exhibited. The addition which such a change would bring to the treasury of the American Board, would gladden the hearts of our secretaries, and make the missionaries sing for joy.

As a man in debt is not the absolute owner of what he has in possession, but holds a part for his creditors, so a man must recognize the claims of his family. His obligations to them are a species of debt, which he may not disregard. They must have food, and clothing, and education, and no place will be given to a plea on his part that his property is his own and he can do with it as he pleases. We cannot allow him to disregard these present claims on the ground, even, that he is saving his property in order to leave them a larger inheritance by and by.

Besides this indebtedness to one's family there is that to the State. If there be civil government there will be expenses, for which the people must provide. Because the right of property is sacred it does not follow that a man may refuse to pay his taxes. Enjoying the protection of society, he must bear his share of the burdens. If the right of property is sacred, so is the claim of the State upon every citizen. Other debts he incurs voluntarily, but taxes are imposed without consulting him. The money may go to support officials for whom he never voted, and for measures which he does not approve; but, nevertheless, it must be paid.

Still farther, there are obligations to the community. Outside of the family, and outside of the State, there are things to be done essential to the public weal, which the many are glad to have accomplished, but which they usually leave to a select few. It is a principle which is well-nigh cardinal in a republic, that nothing should be done by the government which can be done as well by the people in their individual capacity. In some countries the people are taken care of by the government to an extent that hardly comports with their true manhood; we prefer that our government should confine itself as closely as possible to its legitimate sphere. Outside of its own province, the work which the government attempts is generally done in a bungling, always in an expensive manner.

These obligations to the community, though not as generally recognized as those to the family and to the State, have still a kind of recognition, as is seen in the approbation given by the public to those who respond to them. These are regarded as the true philanthropists, the men of public spirit, the benefactors of the community. To them we owe the endowment and support of colleges and seminaries, the founding of public libraries,

the carrying forward of various kindred measures for the blic good. The esteem in which these men are held, and the ections cast upon those who, while having the ability, withd their coöperation, is a proof that this class of obligations ecognized as imposing a kind of debt upon those to whom been given the means of doing good.

n these obligations a gradation may be seen. Few men fail recognize the claims of their families. A larger number pay es because they are compelled to do it. Still more do little nothing to entitle them to be called men of public spirit. e farther removed the object is from personal interest, the aller is the number from whom comes the response. To ry forward measures of great public utility, through the exise of private liberality, requires men of greater breadth and her type. It is worthy of note, also, that doing good to ers, whether by personal service or through the use of propy, reacts upon the character, giving it still greater breadth l excellence. The man who lives for himself becomes nar-. Shutting the ear to the claims of others, and doing nothfor their well-being, has a tendency to check the growth; ile he who goes out of himself and seeks to benefit his fel--men, reaches a higher stature, and becomes fitted for still ater efforts. "To him that hath shall be given."

A few months ago, the papers were filled with notices of a n of foreign birth who had for many years made our country home. His days had been given to a department of physiscience having no very close connection with practical life, in every village of the land, the name of Agassiz had bene a household word, and multitudes who had never seen n, mourned for him as for a personal friend. What gave him s place in the hearts of the American people? Other men ve made as high scientific attainments, and have done as ch to promote scientific progress. It was his disinterested votion to his work; his recognition of the indebtedness to world, which God had placed upon him, in giving him this e of science, and this ability successfully to investigate the rets of nature. When urged to devote a portion of his time work which would bring him large pecuniary profit, he replied t he had no time for making money. In no spirit of vainry was this said, and with no purpose to speak slightingly of ney, or to reflect upon those who had accumulated it; for he himself needed money, and often asked for it in behalf of the great enterprises with which he was identified; and under the influence of his enthusiasm, rich men poured out their money like water. But he felt that his personal debt to the world could not be paid in that way; he must do the work which God had given him to do.

I have said that not all who acknowledge the obligation to their families will admit their indebtedness to the public in general. To do this will require a higher tone of character, and a truer perception of the connection between the individual and his race. The same statement will apply, though with more truth, to the great causes of Christian benevolence. The sincere, intelligent follower of Christ will see his individual obligation to help forward those great movements which have for their end the conversion of the world. He will see that as men are under a species of indebtedness to their families, to the government under which they live, and to the general public, so Christian men are also under an indebtedness to the world for which the Saviour died. And as a man's indebtedness to his children springs not from any service they have rendered him, but from the very relation in which they stand to him, so our indebtedness to our fellow-men, whether at home or abroad, comes not from what they have done for us, but from what Christ has done for both us and them. It is thus a debt due to the Master himself.

What now are the advantages of regarding our participation in the causes of Christian benevolence as a *debt* rather than a gift?

(a.) The feeling of responsibility will be increased. Every right-minded man regards his debts as binding. They are kept in mind, and provision is made for their payment. If, through misfortune, he cannot pay when his debt matures, he will attend to it at the earliest possible day. With giving, the case is often very different. If not convenient to give at the time, it is easy to dismiss the subject from the mind. If it is a church collection, how few of those who happen to be absent go, subsequently, and make the contribution? There may be no purpose to neglect a duty, but the matter is forgotten. Had the person been present, he would have given; being absent, that contribution is lost. The idea of indebtedness would make contributions more

stematic and uniform, as they would be brought into the cire of business transactions. Our great societies need to have surer revenue. At present, their knowledge of the amount ey will receive in a year is based too much upon the doctrine chances. There are, indeed, some church members — in the gregate, many — who make their gifts a matter of principle. aving a proximate knowledge of their income, they decide what rt shall be devoted to benevolence in the regular channels, th perhaps a reserve for extraordinary calls. The portions is set apart are put on the footing of other claims on the rse; they will not be contingent on presence at church on cern days; there is a moral certainty that they will reach the asuries for which they are destined; they are regarded as tual debts. What is needed is that these examples should followed by all Christian men and women; that there should a practical recognition of personal indebtedness in the matof benevolent Christian work.

(b.) The idea of indebtedness would cause contributions to made more intelligently. We do not pay bills presented to without ascertaining them to be correct. We do not settle counts that have been settled before. We do not take up a e without satisfying ourselves that the person claiming paynt is the real owner of the paper. But gifts are not usually de with this careful examination. Not unfrequently they are elessly and thoughtlessly made, especially when the object is v. Sometimes one gives to get rid of the applicant; or, it may because he thinks that giving in itself is meritorious, withregard to the object. But there is no merit in mere giving, to give to an unworthy object may be as wrong as to refuse give to one that is worthy. It would be a sad perversion of ipture for one to set fire to his house, or throw himself into sea, thinking to apply to himself the words of Christ, "Whover shall lose his life for my sake, the same shall save it." and this will apply not only to gifts made during the life of giver, but to property left at death to heirs, or bequeathed objects of benevolence. Our debts often run into the disfuture. If a man needs for his business more capital than can control, he will not depend upon banks which make only rt loans, but will borrow of one who wishes to invest for a

es of years. But the debtor must provide for the interest,

for the principal when it shall become due. Should not

ery Christian nymer min nerve region ministre as remain a btor of this aims of the property make twee writing are to be paid partly during the life and there is beautiful Tie former can attend to a terson our one them should be carefully d wisely improved the art in the in the There are ses, distincts in value the instruction of the estate of t Mistight what he whence the the transfer and the tates, but the cases are to tumer a line terrous should emselves made to make to the action. This is not the si of the great reconstitute, reconstance with the aviers of openty, and toute but the weightness rate his should be allowed prevent its full and timen temperature. How often for lank this, has an industrial survey that each to the one for whom OVISION STITULE FOR A LE TIME THEIR THATE LIE DOUBLES FINE remote that her our has believe than the emperation. And en when there are about here of a steet wel in them as ine cause if totally to green that a new that if the estable ould go for terrement numbers

In this converted of many is communical that organizatly the bject of beneficiant two two costs is regreted to a the plant and the religious outside in a manter which is at asset if-adsed, and which policies is every many sensitive tensions from aking such bequests.

The language and only in them that the personal important prop-Ty selfishing west while the thorn is an an as they had that ey hold on to it with a grader with a little cut best a re-No la general richialz da de mide unicumber. Most bettees come from these with this highly married the finding of miggood with there. Sit elements that the for their say-Militis better that there are all give from another should be ocierate, leaving their cur in their continuous for the minately appropriated to some good turpose. Most of thiss who we liberally curring the file of the first means to make ill faither appropriate in a contract cause. It is not wise to place betacles in their on Similar of the Territoria no, cannot well be trought from those stores of the lift dictiutions, and therefore are more elemented light gifts by temest. A veneral e min. Ot so perende as in his life have een so large in a common to a size to place him in the IN MIST TANK TO A TOTAL TO THE STORE STORE INSTITUTIONS demants must repert unte un legal es un taem endowc.) The idea of indebtedness would make contributions less endent on factitious circumstances, as the absence of debt, or fact of a surplus. Giving is often made to depend on a l or supposed surplus; but debts must be canceled whether re is a surplus or not. If a man finds himself no richer at end of the year than at the beginning, he may easily perde himself that it is not his duty to give; but this is no son for disregarding indebtedness. Sometimes one says, he not give because he is in debt. This may be a reason for giving very largely, but it is rarely sufficient for doing noth-So long as one has the necessaries, and more or less of comforts of life, his obligations to others should be acowledged. But in many cases the debt which is pleaded in ology, is simply for profit, and implies no diminution of rerces. The farmer has added to his farm, the merchant or chanic has enlarged his place of business, the capitalist has rowed money to invest in a new enterprise that promises a ge return. Has the net property been diminished? Was the debt incurred for the very purpose of making more ney? Will the new debt invalidate any prior debt?

d.) Contributions viewed in the light of indebtedness, will be ought more upon the footing of expenses. Gifts, in charity, usually postponed till expenses have been provided for. But penses cannot take precedence of debts. A man does not use to pay his ordinary debts on the ground that it costs him much to live. The more he expends, the more able we may pose him to be to meet his liabilities. And the more a man afford in his personal or family expenditures, the more, we , he can afford for doing good. If there is any reality in the ristian religion, it involves obligation on the part of him who ofesses it. And this obligation is in proportion to his ability. e more we can do for ourselves, the more we can do for ers. If a man expends for himself and his family five times amount he thought necessary a few years ago, should not outlay for Christ increase in at least as large a ratio? Supse a man has been giving a hundred dollars a year to the pport of his pastor, but this year he has expended that sum in velling; shall he make this a reason for giving nothing?

As our personal and family expenses should furnish no excuse not supporting the gospel at home, neither should what we for home objects prevent our doing for objects abroad. What

the ratio between these two should be, in self-supporting churches, it may be difficult to say; but in many churches, perhaps in the majority, the latter should at least equal the former. The wealthier churches could, of course, do much more; for there is a limit to legitimate home expenditures, while there is, practically, no limit to the spiritual wants of the world. As in a family, so in a church, there may be luxuries, as well as comforts and necessaries, and we cannot be too careful in regard to them. Whatever may be true as to costly, luxurious church edifices, and the debts they may cause, it is clear that they ought not to diminish, to the extent of a single dollar, the sums that would otherwise go to the cause of outside benevolence.

(e.) There is no misconception which stands more in the way of benevolent work than this; that giving ought to be done by the rich, and the poor should be exempt. Not that this is often stated in terms, but multitudes are influenced by it, perhaps unconsciously. Hence the feebler churches often give nothing except for home purposes, and multitudes of members in all our churches, leave the support of benevolent objects to those whom they think more able. Many a minister will make no effort to secure a collection from his people because of their scanty means. He has an indefinite impression that it would be hardly right to ask them to give. Yet he himself will give beyond his means for a local object, and the feebler churches often show astonishing energy in the erection of their church edifices. moment we look at contributions as a species of indebtedness, this misconception vanishes. Does the man of small means expect his debts to be paid by his richer neighbor? Or does any one expect that his creditor will release him because he is not so rich as some one else? Because a man cannot do as much for his children as some other parents, shall he therefore do nothing? Because my neighbor has more property on the assessor's list than I have, and so has a larger tax to pay, shall I petition the board of equalization to make him pay my tax also? A small debt is as real a debt as a large one. An obligation does not cease to be one because there are others of greater magnitude. If God has blessed one church with more wealth than another, its obligations are indeed greater in proportion, but it is not bound to do its own work and that of the other also. If it comes not up to the measure of its own duty, let it look to it; but any increase on its part will not diminish the

igation on the sister church. If my fellow church member give five times what I can for the missionary work, is that a son why I should give nothing, and he should add twenty cent. to his gift?

christian benevolence should be made exclusively or spelly by the richer members or the richer churches, seems to to be a most formidable obstacle to effort. I do not believe re is a Congregational church in the land that ought not to ke an annual contribution to this Board for the support of sions. I do not believe there is one church member in a addred who cannot do something for each of the great causes. That examples have been set us by the churches composed of then converts! With these examples before us, who in this dof abundance will say that he can do nothing, absolutely hing, for Christ?

f.) The idea of indebtedness would make ownership less minent. As already said, in paying a debt we part with that ich was only nominally ours. Our relation to it was that of stee. But in making a gift we part with what belonged to We look upon ourselves as having the right to dispose of However it may be in ordinary business, it is not well in tters of benevolence to make our ownership prominent. The re distinctly we keep before the mind our relation to our operty as owners, the more difficult will it be to relinquish t property. On the other hand the more our ownership is of in the background, that is, the more our obligations to the seem wear the appearance of a debt, the more ready and cheerwill be our response to worthy calls.

Suppose the trial were made to provide for the expenses of government by voluntary offerings instead of taxation, as w. Would there not be a struggle in many a breast, even ould there be no absolute withholding? Yet it is clear that a proportions due would be unchanged. Is not the relation of a Christian to the kingdom of Christ analogous to that of the zen to the State under which he lives? The State expends oney for the good of the people, and each citizen must furnish proportion. The kingdom of Christ is to be carried forward ough human instrumentality, and all are expected to particite in the work. But as this kingdom is spiritual, and the ritual growth of all its subjects is an end always in view, the

element of coercion, essential in civil government, has no place; but every one is left to recognize and apportion for himself the debt due from him to the sovereign. It is, however, no less a debt than if the failure to discharge it were followed by consequences as summary as in human governments.

It is often said that no giving comes up to the proper standard that is not made at a sacrifice; that we must give till we feel it. But this implies the consciousness of ownership; the sacrifice consists in parting with what was ours. There is no feeling of sacrifice in paying a debt. We rejoice when that is done; rejoice because our obligation has been discharged, and because the creditor is put in possession of what belonged to him. To test benevolent contributions by the feeling, or sacrifice, with which they are made is unjust to the majority who contribute, since they take pleasure in what they do instead of regarding it as a sacrifice. Does not our talk of sacrifice as the test of genuine benevolence look to a religion of works? Does it not savor of asceticism, of hair-cloth and stone floors? Those who give from their poverty, confining themselves, perhaps, to the barest necessaries of life in order to do it, give as cheerfully and joyfully as others from their abundance. There are those, doubtless, who feel their contributions, — feel them too much; so much, indeed, that they are generally deterred from making them. Their consciousness that their property is their own is so vivid that it is with the utmost reluctance they can be induced to part with it.

Others are kept from doing good by the same consciousness of ownership, though in a different way. It is no sacrifice to them to part with a portion of what they have; they care not to hoard for the sake of hoarding; but looking upon their property as their own, they consult only themselves in disposing of it. While expending freely for themselves and their families, their property no more finds its way into the coffers of the Lord than that which others hoard. This class is relatively large. Much is said about the haste of our people to be rich. It is thought to be a national trait. And in the judgment of some it is a crying sin. But our condemnation must not be too sweeping. If the methods are entirely honest and legitimate, the rapidity of accumulation is not to be censured. Our people are not penurious. If anxious to get, they are not anxious to keep. They spend freely—too freely. No other people ex-

nd so large a portion of their earnings. In the practice of a e economy, we are sadly deficient as a people. If some, in ir haste to be rich, seek to acquire by illegitimate means, ny more are kept in comparative poverty by their ignorance, neglect, of legitimate saving. American Christians could tainly do more than they do for benevolent ends with the ans they have; but may we not go further and say that their ans should be larger than they are? If they come short in nevolence, do they not come short also in the ability to be bevolent? The true principles of getting and using property too often reversed. In getting, the nature of property, and ownership, should be kept distinctly in view; in using for rist and his cause the property we may have acquired, that nership should be kept in the background. In the proper ations of business, the lines of ownership should be wellined; the difference between mine and thine be as distinct possible. But in looking at the wants of the world, rememring our relations to Christ, ownership should grow dim. We not then to be saying, to ourselves or to others, this is mine, I shall I not do what I will with mine own? Looking at our ow-men in the business relations of life, it is ours, and we ould take a wise care of it, and increase it in all proper ways; king at the world as the kingdom of Christ, and upon our ow-men, whether near to us or more remote, as those who to be brought into that kingdom, the property in a measure ses to be ours; we hold it in trust for others; we are debt-, as Paul was.

I have thus presented the idea of indebtedness as connected the what we do for the spiritual good of others; and have need out some of the advantages of looking upon ourselves to this extent, debtors, rather than the dispensers of charity. The congression of these advantages have been mentioned, an increase of a feeling of responsibility; making contributions more intelligible; making them less dependent on factitious circumnices, as a pecuniary surplus, or the absence of debt; placing attributions on the footing of expenses; a greater readiness to what belongs to us, instead of devolving the whole work on the series who are more able; and making our ownership less to minent.

fear that this view may be thought by some to take our co-

operation in Christian work for a lost world out of the warm, light atmosphere of love, and transfer it to the cold region of duty. God forbid that I should say aught to check the fervor of Christian love. Love of Christ must ever be the animating principle in all his true followers. But duty and love are not mutually repellant; the presence of one does not betoken the absence of the other. It is duty itself that feeds the flame of love. Without duty love fluctuates, becomes a mere sentiment, grows cold, dies. Wherever we find love warm and steady, we may be sure that duty is awake and watchful. The idea of indebtedness does indeed grow directly out of that of duty, and therefore it is that as this idea becomes prevalent, the interest in this great work of Missions will increase in strength and steadiness. The most constant and generous contributors are those who regard themselves as debtors. But love is not therefore absent from their hearts. It exists there, but not as a mere sentiment, an evanescent flame. It is an active, glowing, lifegiving principle.

The true mother is not the one who lavishes upon her children all words of endearment, but makes no provision for their wants, either of body or of spirit, but she whose life is instinct with the acts of love? An expression of pity for the poor heathen is something, a word of sympathy with the missionary who leaves home and friends is pleasant; but if this is all, we are reminded of those who said to those in want, "Depart in peace, be ye warmed and filled," but did nothing. Deeds are the test of love. "If ye love me, keep my commandments." When the conversion of the world is concerned, genuine pity and sympathy will never be satisfied with a kind word or a falling tear.

Faith without works — a profession of our faith in Christ, a declaration of our love to him, with no correspondent life — is dead. We are not justified by works, but being justified, our love must go forth into act. Piety has not its roots in works, but works spring from it, as golden fruit from the tree. - What richer fruit can be borne than in labors in the great cause for which the Master laid down his own life! And how abundant will that fruit be, when every Christian man and woman can appropriate the words of Paul, and say with all sincerity, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise."

## REV. DR. TAYLOR'S

### SERMON

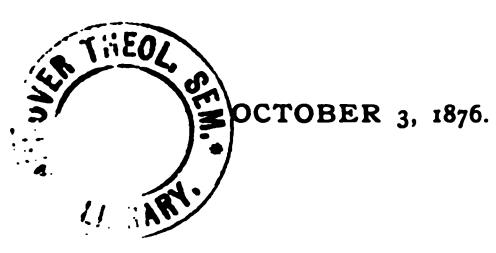
BEFORE THE

# American Board of Commissioners for

Poreign Wissions,

AT THE

ANNUAL MEETING IN HARTFORD, CONN.



# E INFLUENCE OF CHRISTIANITY ON HUMAN INSTITUTIONS AND OCCUPATIONS.



## A SERMON

PREACHED AT THE

#### SIXTY-SEVENTH ANNUAL MEETING

OF THE

# MERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

HARTFORD, OCT. 3, 1876.

BY

WILLIAM M. TAYLOR, D. D.

OF NEW YORK

#### BOSTON:

PRINTED BY THOMAS TODD, CONGREGATIONAL HOUSE, 1876.

d everything shall live, whither the river cometh. — EZEK. XLVII: 9.

THE vision to the description of which these words belong, is of the most striking of those which were vouchsafed to the tive seer by the river of Chebar. It was designed to repret the nature, origin, progress and results of the Gospel, and, s regarded, it suggests many important matters for consideran. Thus, it is a vision of waters, and that symbolizes the fering as well as purifying influence which the religion of Christ everywhere exerted. Then, it is a vision of waters issuing n the Temple of God; and that reminds us that the Gospel no mere human expedient, but is indeed the revelation of d's mercy to mankind. Farther, it is a vision of waters flowout from under the altar of the House of God, and we have reby recalled to our remembrance the truth, that men are eemed and regenerated only through their acceptance of that verance which Christ wrought out for them, by the sacrifice Himself on their behalf. Ancient fable tells of a great hero t when he died, the spot on which he fell was marked by the gushing from it of a perennial fountain; but that old story only a kind of poetic parable of the true, for when Jesus d, there sprang from beneath the altar on which He suffered, ver whose streams are yet to make glad all the nations of the th.

Once more, this is a vision of waters gradually rising. They we deeper the longer they flowed. First they were to the cles; then to the knees; then to the loins; then "waters to m in, a river that could not be passed over." Now that illustes the progress of the Gospel over the world. It was not to e sudden and immediate possession of the earth, but rather to wover it as the tide flows over the shore. That is a view of case which may relieve the depression that weighs down our arts when we think of the, comparatively speaking, tardy ad-

vancement which the Gospel has as yet made among men. One wave bears but a small proportion to the full tide, and for anything we know, the past eighteen centuries may be no more than so many separate waves in that steadily-rising tide which is yet to cover the earth, for "one day is with the Lord as a thousand years, and a thousand years as one day." In any case, if at the present moment the waters be even "to the ankles," that, especially when taken in connection with the cumulative force of other proofs, is an assurance that the time is coming when they shall be "waters to swim in, a great river that cannot be passed over."

Such are some of the leading features of this vision, with the instructions which they analogically convey to us concerning the Gospel of Christ. But I do not dwell longer on them now, because I have chosen my text, not so much with a view to these truths — important though they be — as for the purpose of bringing before our minds one aspect of the effect of Christianity upon the world, which is not so frequently looked at as it ought to be. You will observe that the words which I have selected refer not so much to the main spiritual blessings which the Gospel brings to those who believingly receive it, as to the accessory and incidental advantages which accompany its presence wherever "free course" is given to its proclamation; not so much in the phraseology of the vision itself to the life which it maintains in those creatures which have their being in the river, as to the verdure and variety of the vegetation which everywhere lines its banks. It is true that the religion of Christ meets and satisfies the needs of the individual man. It comes to him with pardon for his guilt, purity for his pollution, rest for his anxiety, and hope for his despair. It reveals to him at once the majesty and the mercy, the justice and the grace, of that God with whom he has to do. It shows him "the righteousness of God — that he is just and yet the justifier of him that believeth." It gives him a solace in sorrow, a staff in weakness, and a hope in death. These are truths which we must never allow to be eclipsed, and, therefore, though my design is to deal with another department of the subject, I have been careful to set them thus clearly before you, lest you should imagine either that I have forgotten, or that I under-But without dwelling longer on them now, let me proceed to my special theme, which I may announce as THE IN-FLUENCE OF CHRISTIANITY ON HUMAN INSTITUTIONS AND OCCU-

PATIONS, OR THE INDIRECT EFFECTS OF THE GOSPEL ON THE RELATIONSHIPS AND PURSUITS OF MEN.

Take it, in the first place, in its bearing on men's social CONDITION. And here I go at once to the household. family is the centre of human society. We cannot look upon mankind as merely a multitude of units. None of us stands completely by himself, for each of us is born into a little circle already existing. As Maurice has said, "Our relation to father and mother is the primary fact of our existence, so that we can contemplate no facts apart from that." The family is the earliest school at which we are placed; and the lessons which we receive in the household, the examples which are there set before us, above all, perhaps, the influences to which we are there subjected and by which we are unconsciously affected, have more to do with our after history as individuals, and with the future character of the community to which we belong, than we can possibly estimate. "Home is the head of the river," and an influence, whether blessed or pernicious, exerted there, will affect all its after course.

Now, it is capable of the clearest proof that Christianity is the only thing that has given purity and loveliness to the household. Indeed, in its true ideal, the family may be said to have been virtually the creation of Christianity, for in Rome, which was the heir of the civilization of the ages, and in which it is commonly conceded that men had attained the highest degree of refinement which has been reached without revelation, there was little home life worthy of the name. The words of a living English theologian on this point are not more dreadful than true: " "Familia to the ear of a Roman meant, a multitude of idle, corrupt, and corrupting slaves, kept in subjection by the cross and the ergastulum, ready for every treachery and reeking with every vice. It meant a despot who could kill his slaves when they were aged, and expose his children when they were born; it meant matrons among whom virtue was rare, divorces frequent, remarriage easy, and who from no motive stronger than that of vanity would sacrifice the lives of their infants yet unborn; it meant children spectators from their infancy of insolence, cruelty, servility and sin." This being the case, even in Rome, we need not wonder at the state of things that existed, and does yet largely exist, in

heathen lands. Wherever the Gospel has not gone woman has been degraded into a slave, and ground down beneath the galling tyranny of her husband. The barbarian of the east and the savage of the west have been alike in that, they have driven the weakest to the wall, and she who was designed to be a helpmeet of her companion, sharing his cares, doubling his joys, and throwing a halo for him round his home, has been trampled under the hoof of cruelty, and branded with the scars of violence. Then as to the little children, who shall tell us how many holocausts of victims infanticide has burned upon its altars! While as regards the aged, it would be impossible to reckon the number of them who have been left to starve in the desert, or to perish by the river side.

I may be told, indeed, that such things as these are not quite unknown among ourselves. I may be reminded of the brutality of drunken husbands, and the cold-heartedness of children to their parents, of which we have the records occasionally in our public prints. But the cases are not parallel. That which is the rule in pagan lands is the exception here. That which among the heathen is nothing accounted of, is here viewed with abhorrence and regarded as a crime.

Now, how shall we account for the difference? I answer, Simply by the influence of the Gospel of Christ. The Lord Jesus has revolutionized, if not created, family life. He gave sanctity to the marriage tie by reënacting the primal law, that one man should be the husband of one wife. He restored woman to her true position as the helpmeet and companion of her husband. He took the little children in His arms and blessed them, for that touching scene in the Gospel narrative is only a type of the work in which He is still engaged wheresoever His message of love is proclaimed. By His tender care for His venerable mother in the very climax and crisis of His own agony, He gave a sacredness to old age which has gathered to it ever since the reverence, the affection and the benevolence of men. The chivalry of mediæval knighthood and the gallantry of modern politeness have alike their roots in the religion of Jesus; while for everything of "sweetness and light," of happiness and purity that there is enshrined for us in the word home, we are beholden to the Gospel.

Not by any sudden and violent upheaval, indeed, was this change effected. Had that been the case, the world would have

SERMON. '7

been more conscious of its obligation to the Lord in this matter. But silently, gently, almost imperceptibly, the influence of Christianity filtered into the family, and there, touching the very mainspring of our human life, it quickened and ennobled society at large. "What women these Christians have!" said a pagan orator of the second century, with a true perception of the influence of the Gospel on them, for the religion of Jesus gave dignity to womanhood and holiness to motherhood, and thereby it raised the whole tone and character of the household. My sisters! have you not in all this a special interest, and do you not feel, in this fact, a special motive urging you to labor and to pray for the purification and elevation of the homes of heathenism? And you too, my brothers, who have so largely profited by this social regeneration, have you not in that a peculiar reason why you should seek to spread abroad that Gospel to which in your households you owe so much?

But not to dwell longer on the domestic influence of Christianity, let me direct attention for a moment to the effect which the religion of Jesus has had in promoting kindness between man and man. Few things strike the student of ancient history more painfully than the indifference to human life which seems to have prevailed in all pagan lands. The pages of classical authors are continually stained by the record of some deed of cruelty. lest I should be suspected of exaggerating this evil in order to make out a better case, let me give you one or two quotations from one who will not be charged with speaking under any particular prejudice upon the subject. In his introduction to his little volume on the Commentaries of Julius Cæsar,\* Anthony Trollope has said: "The cruelties of Marius as an old man and of Augustus as a young one were so astounding as, even at this distance, to horrify the reader, though he remember that Christianity had not yet softened men's hearts. Marius, the old man, almost swam in the blood of his enemies, as did also his rival Sulla; but the young Octavius, he whom the gods favored so long as the almost divine Augustus, cemented his throne with the blood of his friends." Again he says: "That which will most strike the ordinary English reader in the narrative of Cæsar is the cruelty of the Romans — cruelty of which Cæsar himself is guilty to a frightful extent, and of which he never ex-

presses horror." Once more, after giving an account of the deaths, mostly by violence, of the greater number of those whose names are mentioned in Cæsar's writings, he goes on to say: "The bloody catalogue is so complete, so nearly comprises all whose names are mentioned, that it strikes the reader with almost a comic horror. But when we come to the slaughter of whole towns; to the devastation of country effected purposely that men and women might starve; to the abandonment of the old, the young, and the tender, that they might perish on the hillsides; to the mutilation of crowds of men; to the burning of cities told us in a passing word; to the drowning of many thousands mentioned as we should mention the destruction of a brood of rats — the comedy is all over, and the heart becomes sick. Then it is we remember that the coming of Christ has changed all things, and that men now — though terrible things have been done since Christ came to us—are not as men were in the days of Cæsar." To this terrible passage nothing needs to be added. I may only remind you, that in ancient Rome, while there were buildings where murder was perpetrated to give zest to the sports of a holiday, there was not a single edifice devoted to such purposes of benevolence as those to which our modern hospitals are consecrated. What a contrast is presented here between that picture of Gerome, now on exhibition in New York, which portrays the gladiatorial fight in the crowded amphitheatre, and that other, by an English artist, which depicts the nurse in the hospital at Scutari! In the former, you have in the sickening foreground the two combatants. One has overcome the other, and with his uplifted sword is waiting for directions. The wounded slave has turned his eye, with agonizing earnestness, upon the emperor, pleading for his life, and even his conqueror seems almost to join him in his mute appeal. But the vestal virgins, each with her thumb turned downwards, are voting for his destruction, and he on whose nod a human destiny is at the moment hanging, has so little concern upon the matter that his whole attention seems to be given to the fresh fig that he is eating; while on the benches round and round, the multitudes are enjoying the spectacle as the great feature of their holiday festivities. Let that stand for a specimen of man's inhumanity to man. And now look on this other scene. An hospital ward, with sick and wounded men, lying on comfortable couches, a clock upon "he wall whose fingers point to an hour past midnight; and in

the forefront a gentle woman, with a lamp in her hand, passing from bed to bed, all unconscious that the rough soldier behind her has risen on his elbow to kiss her shadow on the wall as she goes by. Let that stand for a specimen of holiest benevolence. Now what has made the difference between these two? I answer, the life, death, resurrection, and influence of Him who said, "He that will be greatest among you, let him be your servant, even as the son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Thus on the banks of the river of Christianity, domestic happiness and practical benevolence do flourish in vigorous and attractive life, and if we wish to make other nations sharers with us in these priceless blessings, we must send them that Gospel out of which among us they have sprung.

But look, in the second place, at THE INFLUENCE OF THE GOSPEL UPON CIVIL LIBERTY. It has been alleged that the Bible is the enemy of freedom, but they who so speak "know neither what they say, nor whereof they affirm." They reason from that abnormal state of things which existed when the priesthood of an apostate church rode rough-shod over the liberties of men, but they are willfully blind to the condition of affairs in the world at the present time. Take the map of the globe, and ask what those countries are which have the fullest measure of civil and religious freedom, and you will find that they are those in which the Gospel of Christ is most widely known, most generally believed, and most commonly obeyed. What has made this nation? How comes it that we have here such a measure of liberty as to make us the envy of the world? and by what mighty influence did the country rid itself of that terrible inconsistency which, while proclaiming the equality of all men by birth, did yet hold property in the persons of others? Without fear of contradiction, I reply that we owe these things to the leavening and pervasive influence of Christianity among us. The Bible indeed contains no treatise on civil government, but its principles lay the axe to the root of every form of despotism. Jesus has taught us not only to assert freedom of conscience for ourselves, but to respect and defend the exercise of that liberty by others. He has commanded us to "honor all men," because they wear that nature which He consecrated by His incarnation; and wherever the mystery of His cross is even dimly understood, men are disposed, while receiving its salvation, to sacrifice themTO SERMON.

selves for others' good. Hence the whole spirit of Christianity stimulates men to look not only on their own things, but also on the things of others; and that is the disposition out of which true liberty is born. See how all this is established by the history of the Protestant Reformation. Wherever in the sixteenth century the Gospel found a foothold in Europe, it cleared forthwith for liberty also a place of asylum, which by and by became the headquarters of propagandist activity in its behalf. name of Geneva is as prominent in the history of the progress of European liberty as it is in that of religious reformation; while, on the other hand, the nations which in those days stamped out the incipient workings of spiritual reform, are those whose histories since that time have been darkest with despotism, or reddest with the blood of ceaselessly recurring revolutions. John Milton was right when he said of the authors of the New Testament, that they were

"Men divinely taught, and better teaching
The solid rules of civil government,
In their majestic, unaffected style,
Than all the orators of Greece and Rome.
In them is plainest taught, and easiest learnt,
What makes a nation happy, and keeps it so;
What ruins kingdoms, and lays cities flat."

The Gospel is the true conservative influence in the land, while at the same time it has that in it which stirs up to the noblest progress, and makes it safe for the people to go forward. In the possession of this great blessing it is that we differ from the great majority of the republics that have gone before us, and if we would not follow them in their gradual decline, first into despotism and afterwards into destruction, we must seek to bring the millions of our people more thoroughly under its power. Nay, more; if we would make other nations happy in the possession of these blessings, we should send to them this precious boon. When we see France anxiously working out for herself the problem of "government for the people and by the people," let us send her, in return for that Centennial Pharos which is to light up our national harbor, the true light-bringer, the Word of God, that she may know the source from which our liberty has sprung, and the influence by which it is preserved. When we see Spain, after having come forth awhile into the ocean of freeSERMON. II

dom, timidly creeping back into the creek where she must lie again under the heavily shotted guns of tyranny, let us beckon her onward, and send to her this divine compass by which she may be able to steer her course to safety. When we see China and Japan awakening from the slumber which for so many centuries had chloroformed their activities, let us give to them the Gospel of the Lord Jesus, that in the study of its principles they may educate themselves into advancement. Yea, wheresoever oppression rules and despotism holds sway, let us seek to introduce the Word of God. That is the great emancipator from every sort of bondage, and when men know its truth, they "shall be free indeed."

III. But look, in the third place, AT THE DEPARTMENT OF LITERATURE, and you will see how, when the river of the Gospel has flowed into a nation, it has quickened that also into richer growth. Take here the stores which have been garnered up in our own mother tongue, and when you come to look into the subject you will be surprised to discover how much the Word of God has had to do with the character and quality of English literature. Up till the time when John Wicliffe sent his "poor priests" up and down England with his version of portions of the Scriptures in the vulgar tongue, there could not be said to be any English literature, and there was hardly any English language. Just at the very time when Wicliffe was engaged in his great work — now precisely five hundred years ago — Geoffrey Chaucer was writing those Canterbury Tales which have charmed so many generations of readers, and which bear on them certain indications that their author had come under the widening and ennobling influence of the truths which the parson of Lutterworth proclaimed. Nor was this in itself unlikely, for both of these men were protegés of him whom we know in another connection as "Old John of Gaunt time-honored Lancaster." In any case these two between them laid the foundation of our language and literature; but as from the nature of the case the Bible went into more homes and hearts than Chaucer reached, we must attribute to Wicliffe the principal share in that literary revival which the succeeding centuries witnessed in the mother country. Nay, it is somewhat remarkable that just as Chaucer's poems were contemporaneous with Wicliffe's Bible, so the age of the Reformation under Henry, Edward and Elizabeth, the day that is of Tyndale's, Matthews', CoverI 2 SERMON.

dale's and the Genevan Bibles, has always been regarded as the palmiest time of English literature; while, again, the age which saw Wordsworth, Coleridge, Scott, Southey, and that whole band which made the early part of this century so renowned, was the successor and the inheritor of that in which Wesley, Whitefield, and their fellow-evangelists had carried religious revival over England and America. In more recent days, Macaulay came out of the Clapham sect; Carlyle learned his volcanic earnestness in the most intensely spiritual of the Scottish denominations; and Tennyson has but sung to his matchless music the truths which his friend Maurice and he had learned together from the Word of God as interpreted by their age.

Read over again that paper of rare wisdom and still rarer wit, in the Eclipse of Faith, entitled "The Blank Bible," and you will be astonished at the extent to which, as there indicated, the influence of the Bible has gone into our literature. Avowedly religious writers, of course, have been indebted to it for their all; but even those who have had no directly spiritual aim have been largely beholden to its quickening power. Take from Shakespeare those passages of his writings which have been suggested or colored by the Word of God, and you rob him of some of the greenest leaves in his laurel crown. But for the Bible the "Paradise Lost" of Milton might have been little better than an echo of Homer, and the "Paradise Regained" would have remained among "things unattempted yet in prose or rhyme." But for it where would have been the "Pilgrim" of John Bunyan, the "Task" of William Cowper, and the finest passages of Wordsworth's "Excursion?" Without it we might have had the passionate and misanthropic shriekings of Byron, but we could not have had the sweet music of his Hebrew melo-Without it we might have had some of the songs of Burns, and perhaps also some of his patriotic odes, but the world would never have seen that gem of his genius, the "Cotter's Saturday Night." Without it we might have had the weird mysticism of Poe, but we could not have possessed some of the sweet lyrics of Whittier and Longfellow. But what need I more? Take the Bible out of our literature and you not only rob it of its glory, but you destroy it altogether, for if in the years of the past it has seemed to be like a tree bringing forth its fruit in its season, and having leaves for the healing of the nation, the reason has been because it has been planted on the bank of that mystic river SERMON. I 3

which the prophet saw, and because it drew from that its nour-ishment and strength.

Now, what the Gospel has done for the literature of our mother tongue, it will do for that of every land to which it is sent. I am not unmindful here of the immense literature of China; even that, however, will be purified and elevated, and more completely utilized, when the Gospel shall have pervaded the land in which it grew. But that, like everything about China, is an exceptional thing. For in the great majority of instances our modern missionaries have had to reduce languages to writing, and have given to the peoples among whom they labor their first specimens of literature in the shape of portions of the Word of God. What a wonderful part that book has played in the literature of nations! Luther's Bible first gave fixity to the language of the Fatherland. Calvin's writings about the Bible did more, perhaps, than most other things to mould the language of France, which was then in the process of formation, and the work of William Tyndale — for it is the aroma of his style that gives its fragrance to our English Bible — has given a standard to our noble tongue. Now just what Wicliffe and Tyndale have done for us, in this regard, our missionaries have done for more than one hundred and fifty different peoples, and who shall tell what the after results may be? Five hundred years ago, when Wicliffe was patiently writing out in his parsonage, on the banks of the Swift, his translation from the Vulgate, who could have foreseen that the literature he was then inaugurating would fill the libraries of England, America and Australia? And who shall conjecture what shall be in those newly written languages five hundred years hence? The other day, at the unveiling of the Livingstone statue, in Edinburgh, Moffat, his venerable father-in-law, said: "When Livingstone was led into the unknown regions of Africa, he had a future before him of which they had often spoken together. They had frequently talked with each other, when they imagined they could see vessels sailing on those magnificent lakes, and cities with churches rising on their shores." So I think our missionary brethren, when they see what the translation of the Bible has done for our language, may comfort themselves with the assurance that, as the centuries roll on, there shall spring up out of the work they have accomplished, literatures which shall do as much for other nations as that in our tongue has done for those to whom it is vernacu-

lar. Unknown indeed, and for the most part unnoticed, they are laboring now in far away lands; and when they return to the churches from which they went forth, there be those among us who sneeringly say, "It is only a missionary!" But in the coming time, they shall be named by the peoples at the birth of whose literatures they presided, with the reverence with which now we name Coverdale, Tyndale and Wicliffe, as men "the latchets of whose shoes we are not worthy to stoop down and unloose!"

IV. Look now, in the fourth place, at THE INFLUENCE OF CHRISTIANITY UPON SCIENCE. It may seem a bold thing, if not a rash thing, for me at this particular time to attract attention to this aspect of the subject. I may be reminded of some recent utterances of physical philosophers, which virtually accuse the Christian religion of arresting the progress of science, and which have exalted Mohammedanism, so far as science is concerned, above the Gospel. But I would remind these friends that there is a wide difference between the syllabus and the New Testament, and I insist that the two shall not be confounded. I claim that here, as in other things, the religion of the Bible shall be tested, not by the utterances of individual men, or by the decrees of Popes or councils, but by its own book, and by its general tendency and influence, wherever it has been permitted freely to develop itself. Now look around you, and tell me where in the present day the physical sciences have made the greatest progress? Has it not been in those countries in which Protestant Christianity has taken the strongest hold? And am I not fairly entitled to ask, Is this by accident? Nay, when I find that in other departments Christianity has exerted a quickening influence, am I not warranted to conclude that the intellectual activity which it fosters, and the spirit of inquiry which it evokes, have told also on science, and so have contributed to the production of its present excellence?

Then, so far as the contrast with Mohammedanism is concerned, I may surely point to the fact that science is today, in Protestant lands, far ahead of what it is in Moslem countries. How comes it, then, that Islamism does not keep its preëminence, if it ever had it? The answer is easy. In past ages it was contending with a system of so-called Christianity which was virtually idolatry and polytheism, and so its faith in the one living food gave a vigor to the thinking of its disciples which could not

be imparted by the mummeries of mediæval Romanism. But now Christianity stands not upon the church, but upon the book. And how much that means may be seen at once, by contrasting the history of the Colonies of Spain, which carried the church with them, with that of those of England, which took with them the Bible. Its watchword is: "Prove all things, hold fast that which is good," and so, wherever the New Testament goes, it provokes inquiry, strengthens intellect, and encourages independence; while at the same time it imparts to the physical universe a sacred interest, as the work of Him who is "our Father." Christianity has reared the platform on which all scientific associations stand today, and the very liberty which men of science have to utter unpopular opinions (shall I say even heretical opinions?) has been won for them by Christian men. Had all the martyrs of Christianity, and especially of Protestantism, been as weak-spirited as Galileo, we might all have still been groaning under the intolerance of the Inquisition. But in standing up for liberty of conscience and of opinion for themselves, the witnesses for religious truth have secured also for science the right to hold and teach its own deductions and beliefs. Now that is indispensable to its advancement if not even to its existence, and so when you examine it thoroughly you will be constrained to admit that this mystic river has fertilized the roots of science also, and though for the moment there may seem to be a misunderstanding between some Christians and some men of science, for which, as it seems to me, both parties are to be blamed, yet the two departments never can really injure each other, and the advancement of the one will invariably be accompanied by the progress of the other.

Nor could we have a finer illustration of that fact, than in the services which our foreign missionaries have rendered to the science of our times. Their labors in ethnology, geography, philology, botany, zoölogy, and even astronomy, have called forth the thanks of men of the highest eminence in all these departments. Indeed, every mission station is in a sense also a scientific observatory, and the records there kept are preëminently valuable; for those who make them are educated men trained to habits of exactness, and interested in everything that will help on the work to which they have given their lives. Their science is a part of their religion, and so, as one of the incidental advantages of our missionary enterprise, we are laying annually at the feet

of our philosophers stores of facts which are of unspeakable value to them in their work. And this is only as it ought to be—for the Gospel which teaches men to follow truth at every hazard and above all things else, has nothing to fear from the discoveries of the physical philosopher, and every new triumph of science will in the end give a new impulse to spiritual religion.

V. I have left myself little time for examining THE INFLU-ENCE OF CHRISTIANITY ON COMMERCE, but a regard to the interests committed to my advocacy to-night, leads me to ask your indulgence for a few moments longer, while I make one or two statements bearing on that department. From the day when Paul was carried in a corn ship from Melita to Puteoli, commerce and Christianity have been mutual helpers. Sometimes the trader has gone before the missionary and been the means of introducing him to the district; but wherever the missionary has settled and succeeded, he has by his very success given an impulse to commerce. Not only has he made it safe for the mariner to visit coasts where formerly every stranger would have been treacherously slain, but every Christianized heathen becomes a customer in the markets of our civilization. Thus the Christianization and civilization of the Sandwich Islands created a commerce which for the year ending 1871 amounted to \$4,406,426, which, reckoning the profit at 10 per cent., would leave a gain to those engaged in it of \$440,642, an amount about equal to the receipts of the American Board last year.

It has been calculated that for every pound sterling England expends in missions she receives ten in trade, and the same ratio will hold in the case of the United States. But that is a low and selfish view to take of the subject. Think of the effect which these commercial dealings must have on the communities among whom they are carried on. There is an elevating and a widening influence in buying and selling, and though it is doubtless true, that civilization carries its vices as well as its benefits in its train, yet wherever it is the result of missionary activity, the effects are of the happiest sort. The preachers of the Cross create an atmosphere around them which influences even those who are not converted by their agency; and the testimony borne by the Indian government, in the report laid before the House of Commons in 1873, would be confirmed in every mission field on the surface of the earth. It is to this effect: "The government of India cannot but acknowledge the great obligation under ich it is laid by the benevolent exertions of these six hundred ssionaries, whose blameless example and self-denying labors infusing new vigor into the stereotyped life of the great poptions, and are preparing them to be in every way better men l better citizens of the great empire in which they dwell." And now, let it be remembered that all these are but the inciital results of the spread of the Gospel. They spring from fact that the converts to Christianity are regenerated in ert, and have been "called from darkness into the marvellous nt" of the Gospel. There are at this moment, it is safe to , two millions of living Christians, who, but for the labors of missionaries, would have been idolators. And who can estite the temporal and eternal bearings of that one fact? What notive for thanksgiving it presents to those who are working this great enterprise; what new energy and inspiration it es to all who love the cause of our Lord Jesus Christ. Shall then go back? Shall we, by our lack of liberality, so cripple hands of our Prudential Committee that they must recall our thren from the fields to which they have given their lives? call them? No! by the memory of those heroic men whose ves have consecrated all heathendom, and whose lives have en to this age a reproduction of apostolic Christianity; it not be. Recall them? No! by the debt we owe to our felmen, for whom we have received the Gospel of the Christ in red trust, it must not be. Recall them? No! by the love bear to the dear Lord we serve, and whose heart is yearning r the multitudes of those who are perishing from lack of wledge, it shall not be! Let the stars be recalled from their tions in the midnight sky, sooner than let it be said that for c of support we must bring back a brother from his field of or. "Speak unto the children of Israel that they go WARD." Be that the watchword of the week; and though a of difficulty lie before us, as we advance into it the waters divide, and make a pathway for our passage!

## PRESIDENT FAIRCHILD'S

## SERMON

BEFORE THE

# American Board of Commissioners for

Moreign Wissions,

AT THE

ANNUAL MEETING IN PROVIDENCE, R. P.

OCTOBER 2, 1877.

#### PRESENT DEMAND

(1)

OF

## THE MISSIONARY WORK.

A SERMON PREACHED AT THE

#### SIXTY-EIGHTH ANNUAL MEETING

OF THE

American Board of Commissioners for Foreign Missions,

PROVIDENCE, OCT. 2, 1877.

BY

JAMES H. FAIRCHILD, D. D.

PRESIDENT OF OBERLIN COLLEGE, OBERLIN, OHIO.

BOSTON:
BEACON PRESS, CONGREGATIONAL HOUSE,
1877.



HE THAT LOVETH NOT HIS BROTHER WHOM HE HATH SEEN, HOW HE LOVE GOD WHOM HE HATH NOT SEEN."—I John, iv: 20.

Since the revival of the missionary work in modern times, relations of the churches to the unevangelized nations have atly changed. Sixty or seventy years ago the dark places of earth seemed almost beyond our reach. Prominent points distant shores were known to commerce, and here and there adventurous traveler had penetrated the interior and brought k some report of the peoples given over to superstition and canism. But to the common apprehension, these peoples susned little more relation to us and to our life than if they had onged to another world. A voyage of many months was uired to reach those shores; and that any access could be ained to the people was always uncertain and often wholly probable. Even less probable did it seem that the barriers of orance and superstition and false religion could be overcome, gospel light be brought to bear upon their darkened souls. remote was the prospect of any success in the undertaking, t to the ordinary Christian conscience the obligation had little ce. There was a vague expectation in the church that in the ness of time God would give to His Son "the heathen for inheritance, and the uttermost parts of the earth for his possion;" but the time and the methods of this giving belonged God's sovereign counsels, not to be inquired into without verence.

raised on distant shores, and on the islands of the sea, and under it are laid the bones of two generations of Christian soldiers.

While these years have been passing, the nations of the earth, which dwelt so far from each other, have become neighbors. The distance between them, once measured by weeks and months, is now traversed in days. The people of whom we formerly had only heard, we now see. They and their affairs have become familiar to us, and their interests enter into our lives. The bloody conflicts of to-day in the far East, fill a column of our daily paper to-morrow, and the tragic scene passes before us as we sit at our breakfast. "The confused noise of the battle of the warrior, and garments rolled in blood," almost reach our senses. Our neighbors are at war, and we are witnesses of the struggle. A famine is upon the people in the farther East, and millions call for bread. It is a fact of to-day, not of last year. Men and women and children are dying just beyond our range of vision, and the sad truth presses upon us in the house and by the way, when we lie down and when we rise up. These, too, are our neighbors. The changes of the last generation have made them such. Our fathers could contemplate such events only as history. They were too remote in time and place to call for any action, except the exercise of gratitude for their own more favored life. To us they are present realities, claiming a place in our daily thought, and presenting problems of duty which we cannot lightly thrust aside. The ends of the earth are brought near together, and new relations and new duties arise out of the fact. The bearing of these changes upon the missionary work we are specially called upon to consider.

The early situation, while on the whole tending to perpetuate inactivity and neglect, presented some occasions of special interest, which gave attractiveness to the missionary enterprise. The very difficulties and hardships which the missionaries anticipated and actually encountered, made one of these attractions. A work which calls for unusual self-denial and heroism has a charm of its own, and some adventurous souls will be drawn to it in preference to an easier and safer work. The love of adventure and of high achievement cooperates, even in Christian hearts, with the loftier motives of benevolence and duty to God. Easy things are not the only inviting ones. It is scarcely possible that Paul did not enjoy his conflict with "beasts at Ephesus," his "perils in the sea," and his "perils in the wilderness." The

flesh would sometimes shrink from the encounter, but the brave soul held him to his work till he could say at the last with a holy triumph, "I have fought a good fight, I have finished my course, I have kept the faith;" and the universal church has rejoiced with him in his heroic life. We would not abate one from the hardships and perils that gathered along his way, and it is not probable that in the retrospect he would have had them less.

When the Judsons and the Newells sailed for India to stand alone in the presence of hostile religions and hostile governments, all uncertain as to the things which should befall them there, the difficulty and the self-denial of the enterprise made a part of its attractiveness. The record of the courage and faith of Harriet Newell and of her early death on a distant island, had no tendency to deter young women of the American churches from a similar consecration. Nor did the sufferings of the heroic Mrs. Judson offer any hindrance to the work. The deeds which called for such sacrifice and heroism seemed worth the doing, and many pressed forward to share in them. That our missionaries are not now in general subjected to such hardships must indeed be reckoned an advantage; but the missionary work has lost one of its early charms. The numbers who offered themselves for the foreign field were not diminished because those who went parted from friends and country with little thought of The solemn farewell strain was borne from the receding ship:

"Yes, my native land I love thee,
All thy scenes I love them well;
Friends, connections, happy country,
Can I bid you all farewell?"

and the refrain:

"Glad I leave you, Far in heathen lands to dwell,"

lingered in the ears of many young disciples until they reached a similar consecration. Such apprehensions, in general, do not pertain to the departing missionary now, and no such songs are sung; and the special charm which attaches to a work of unusual self-denial has passed away. On the return of the veteran, Dr. Scudder, from the missionary field, as he was passing through the land to make his report to the churches, he stood one day in the midst of a group of earnest young men, who were considering the question of duty in respect to the missionary work. While he portrayed in his graphic and cheery way the conditions of that

work, as he had found it, its comforts and attractions, and even advantages, one of the young men inquired, "What special self-denial, then, must the missionary encounter?" "Not any," said the old hero; "there are no special hardships belonging to missionary life." He spoke as he felt, and as most missionaries feel. They enjoy their work too well to realize that it involves special self-denial. But the answer manifestly brought a sense of disappointment to these earnest students. The self-denial of the work had been its attraction. If it had no special hardships, it had for them no special claim. They had contemplated the work as calling for peculiar consecration, and in this view it had touched their hearts. It had presented itself to them as a test of their willingness to walk in the footsteps of the Master. Losing this character it lost somewhat of its hold upon their consciences.

A change of feeling similar to this has come upon the church at large. In their hours of special religious devotion and spiritual elevation, parents formerly consecrated their children to the missionary service as a solemn sacrifice, a pledge of their fidelity to the Master; and children accepted the consecration, and, like Jephthah's daughter, fulfilled the vow. To parent and to child it was a solemn duty and a solemn privilege, and the church recognized it as a special grace. Under the changed conditions of the work, such experiences have, for the most part, disappeared. No such significance can attach to them as in former days. The heroic age of missions has passed away and cannot be restored. Not that there is less of real heroism or self-sacrifice involved in the missionary life than of old, but it does not impress the imagination. It is of that common, every-day kind, which is, after all, the most genuine and most effective — that in which the Christian life abounds in every range of human activity. In this change there has been, no doubt, some loss to the cause, of interest and power, but the change was inevitable, and is by no means to be regretted. It is a mark of progress.

There is another change, closely related to this. The mystery which envelopes distant and unknown lands, and which strikes the imagination with special interest, has passed away; and with it something of the charm which gathered about the missionary work. The unknown is somehow elevated and magnified in the thoughts of men, and the little knowledge of pagan lands which prevailed sixty or seventy years ago, appealed to the sense of

the marvelous, and aroused an interest in every item of intelligence and every fact pertaining to them. The missionary became a world-wide traveler, and going and returning was looked upon as a person of wonderful opportunities and experiences. Going, he was to traverse the pathless sea, and stand on unknown shores, among a people of unfamiliar form and strange speech. He was to look upon far-famed mountains and rivers, and all the marvels of distant climes. Returning, he could speak familiarly of those remote scenes, and somewhat of the interest which belonged to them must attach to him. A work which involves such experiences must possess a charm for those who enter it, and command the interest of the community at large. To the missionary himself it could be only a temporary influence, soon to give way to the actual experience. However romantic his view at the outset, the stern facts of his position must soon bring to nought all vagaries of the fancy. But in the churches at home the missionary cause has owed something of its interest to its natural appeal to the imagination. The monthly concert of former years kept its place in great part by furnishing information of strange and distant lands and peoples. A monthly gathering to listen to intelligence of our own land, and to consider the interests of our own people, could scarcely have been maintained; but the report from a distant land would always command attention, and those were occasions of rare interest, when a missionary could come and give the people the results of his own experience and observation. A special interest attached to his person, not only from the high consecration which his work implied, but from the strange lands he had traversed and the marvelous scenes he had looked upon. One of the chief attractions of our great yearly missionary gathering has always been the opportunity afforded of seeing and hearing the men and women who have returned from their distant fields, and can speak of things which appeal so strongly to the imagination.

It is not to be supposed that this is in any sense inconsistent with a genuine Christian interest—a true zeal for God's glory and man's salvation. The Christian heart is still human, open to all human influences and sympathies. Nor is this romantic interest without its substantial value. It is a conservative force in human nature, to save us from utter indifference and neglect towards those of another land and a different race. It invests with a special attraction a people of whom we know only

8 SERMON.

by the hearing of the ear, and binds us to our kind in sympathy and fellowship even beyond the range of our personal knowledge. A Chinaman in his own land, or an Indian in his native wild, is quite as sure of consideration and respect, as when walking by our side, and touching our every-day life. The Greeks in their classic land have received much sympathy which the Greeks at our own door have failed of. A solitary Hawaiian youth, many years ago, weeping on the college steps at New Haven, because there was none to instruct him, impressed the entire community with interest in him and in his race, and even drew the attention and the contributions of Christians in Europe to the school for heathen youth at Cornwall, Ct. Now the entire Hawaiian people have become our neighbors, and command only such interest and attention as their relative importance among the nations of the earth requires. The period of romantic interest in missions has passed away and will not return. We cannot retain it if we would. We shall still sing Heber's grand hymn, which has inspired the Christian heart for a generation past, at the same time charming with its romantic views of "ancient rivers" and "palmy plains," "the spicy breezes" and "coral strands" which the imagination attributes to regions remote and unknown; but we shall talk in familiar and common phrase of the Hindoo, the Turk, the Chinaman, and the African, of their material and spiritual needs, and of the steamers and railroads and telegraphs which bring us in contact with their every-day life. The progress of civilization has brought us face to face with the unevangelized nations. We no longer know them by dim and uncertain tradition, but by familiar acquaintance and daily report. The mystery and strangeness which attached to them have passed away, and we are obliged to see them as they are, very human and commonplace, less interesting it may be than we had thought them, perhaps repelling instead of attracting our sympa-Even their miseries are less impressive than we had imagined. We find mere ordinary human wretchedness which springs from ignorance and stupidity and vice, in place of the tragic scenes of hook-swingings and funeral piles and crushings under ponderous wheels, reports of which chilled the blood in former years. Such startling occurrences are no longer known, or appear so rarely as by no means to characterize heathen life. But the facts of this life which remain are sad and dark and significant

SERMON. 9

enough to move every Christian heart, and call out every endeavor, without any aid of the imagination to enhance them.

And, first, we have the fact of the wide-spread darkness of the The great masses of mankind have no such knowledge of God as affords them any help or hope for this life or that which is to come. Their superstitions present some traces of the truth, but so overborne by falsehood and error that there remains no power to elevate and save. Enough of light is mingled with the darkness to give the sense of duty and the consciousness of sin,—not enough to awaken hope or move them to effort for a better life. They belong to the kingdom of darkness, and the powers of darkness hold them in bondage. Their ruin is not simply an ideal fact, to be revealed in the life hereafter, but a present reality displayed in degradation of life and in defilement of body and soul; foreshadowing, too, "the wrath of God, which shall be revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrightousness." Nor is this ruin an exceptional fact, reaching individuals here and there, as is the experience of mankind under the most favored conditions; but it is essentially universal, embracing whole generations and the succession of generations. There are none who by special strength or courage lift themselves above this degradation, and walk in ways of righteousness and in the light of God. Thus in darkness and sin great masses of our fellow-men live and die, and thus they have lived and died throughout the history of the race.

But over against these nations that sit in darkness, there are other nations in which "light has sprung up"— nations that have such knowledge of God as affords a motive and a power to the attainment of righteousness. The truth is making them free from the bondage of sin and death. This higher knowledge is not so much an attainment of their own as the gift of God in His Son Jesus Christ, who came into the world "not to condemn the world, but that the world through Him might be saved." In these Christian nations the truth has wrought until not simply here and there an individual character has been trasformed, but society itself has been regenerated; and the leading and controlling forces in these lands are Christian forces, while the nations themselves are the ruling nations of the earth. The progressive civilization of the world is in their keeping; and this civilization is vital with whatever there is of power in art, in science, in

IO SERMON.

religious and philosophic truth, and in the experience of ages. For all these elements of power, the world is dependent upon the Christian nations, and not in any degree upon the nations upon which the light of Christianity does not rest. They have everything to receive and little or nothing to give. The loss to civilization, to the material and moral and spiritual forces of the world, would be inappreciable if these nations should be blotted out. They doubtless contain potentialities which will be available somewhere in the future. This is their rank as estimated upon the basis of present utilized power; but in an estimate of absolute values, in the worth of human souls as God views them in His infinite love for men, they easily take precedence. To Him there is neither Jew nor Greek. Every human creature is His child, and "in every nation he that feareth Him and worketh righteousness is accepted with Him." The present power of humanity is in the Christian nations; the permanent value of humanity is where the unknown millions are living and dying. The special power of Christian civilization is primarily in the revealed truths and facts of Christianity, and ultimately in that truth incarnate in human souls. The gospel thus vitalized, embraced by human hearts and wrought into human life, and moulding civilization, is to-day the controlling force among the nations. It thus occupies the needed position for an aggressive movement in the spiritual renovation of mankind. The vast resources of modern civilization are available for its uses. The adaptation of the truth it brings, to all classes and conditions of mankind, has been fully tested. It works the same work of righteousness in the Asiatic and the African as in the European or the American. "It is the power of God unto salvation to every one that believeth." This is implied in the Saviour's last command, to carry the gospel to all nations, and is proved by the "great cloud of witnesses" "redeemed to God by his blood out of every kindred and tongue and people and nation." The efficiency of the truth we have to offer has been abundantly established during the past centuries of mission work. That work is no longer an experiment. Even its leading methods have been sanctioned by the results.

Another manifest advantage of our present position is the accessibility of these unenlightened nations. They are no longer remote and unknown. They are all open to travel and commerce, and equally open to the Christian herald, whose feet are "shod

with the preparation of the gospel of peace." There is often safety to him where there is danger to others, but it is not a question of safety, but of practicability. If in any of our centers of commercial enterprise, intelligence were received to-day that some new article of luxury and utility had been discovered or produced in the least accessible of those countries, which could be imported to advantage, a movement would be set on foot to-morrow to secure that commodity and present it in the common market; commercial agents would penetrate those countries, establish all needed connections, and in a few months, the work is accomplished. A question in science arises, the answer to which is to be found in the remotest corner of the earth; and at once a messenger sets out upon the errand, and in due time returns with the prize. No part of the earth is inaccessible to-day. A few days since, from a neighboring port, an expedition sailed for the frozen pole with the purpose of establishing station after station, until by this gradual approach the mysterious point is reached. Shall the children of this world be always in their generation more enterprising than the children of light? The way to every dark land lies open to us; there remains simply the question of our readiness to respond to the call.

A large portion of the preparatory work has been accomplished. The field has been surveyed and its dimensions taken. Centres of operation have been occupied and material accumulated for pushing the enterprise into remoter parts. The leading languages have been carefully studied to ascertain their capability of expressing the great gospel truths, and to shape them to such nobler uses; and the word of God is now ready to be sent in their own tongue to millions who have never heard it. Among many of these peoples such progress has already been made in the winning of souls and training them to the apprehension and expression of the truth, that competent helpers are at hand ready to bear the gospel to their fellows with tone and thought and gesture, familiar and impressive. Alien lips rob the glad tidings of a portion of its charm. The truth must be domesticated as well as translated; and this work is already well advanced.

Another significant fact resulting from our closer relations with the unevangelized nations is, the presence in Christian lands, especially in our own, of large numbers from the very peoples who most need the gospel, and to whom we have been trying these many years to send it. They have been drawn to

i 2 SERMON.

our land, in many cases, by the superior advantages which Christian civilization presents. They are predisposed to look favorably upon the system of religion which gives name and character to that civilization. Unless the Christian people of the land miss this rare opportunity, these men will carry back the gospel as the greatest blessing which western civilization can afford. In any probable event they will help to open the way for the gospel among their own people. Whether we shall have grace to use the greater opportunity afforded by the presence of so many thousands of heathen on our western coast, ought not to be in doubt. They have come in their own purposes for commerce, business, wealth; the higher purposes for which God has sent them, it is the pressing duty of the churches of the land to discern and to accomplish. No such responsibility to a heathen people was ever before laid upon a Christian land.

There are indications, more or less distinct, of changes in the attitude of several of these unevangelized nations towards their own religion. In India, in China and Japan the more intelligent and thoughtful of the people are drifting away from their old ideas and superstitions. The old idolatries are losing their hold upon considerable numbers; and in some parts, these persons have come to recognize each other and have formed associations for the pursuit of truth and the propagation of their advanced ideas. This is the inevitable result of their closer contact with the civilized nations. The negative influence tends to unsettle their old faith; and without positive and vital truth to replace it, they drift into a philosophic skepticism, or, in some cases, into a crude materialism more hostile to practical religion than the old idolatry, and more difficult to displace with the truth. These indications of failing idolatry are full of encouragement and promise, if we are ready to seize the opportunity. But if the opportunity be lost, the last state may be even worse than the first. Vast masses of men with no religious susceptibility remaining, would furnish a hopeless field for gospel work. Christian church must offer them a new and living faith in place of that which is old and ready to vanish away, and the favored time for this work is at hand.

From this brief survey of the situation, it appears that the Christian church stands in a new position of power and responsibility in respect to the evangelization of the nations. The work spreads out before us as never before, a field white for the

vest, opening at our very doors. This new order of things loubtless the result of forces which have been at work for s, and of generations of Christian thought and effort. The sent has grown out of the past, but the later movements have n so rapid that we have scarcely had time to awake to the situation. These later movements have not been so much ral and spiritual as material. They are the resultant of that ward progress which has given to modern civilization its conof nature and its mastery of time and space. This progress brought us face to face with the dark and degraded of our ow-men, whom we have been wont to think so far removed. e destitute and perishing nations are at our doors, while we e been thinking them at a safe distance beyond the seas. From these new conditions which are upon us, new obligations e. It will not meet the case to hold on the even tenor of way; to make our past effort the standard and measure of future; to keep missionary boards out of debt, still holding m down to the established rate of expenditure, and sending e and there a man to take the place of those who have fallen he field. There is a call for a great advance. The oppority is without example; the effort must correspond. It is nifestly in the power of the Christian world to establish a tre of gospel diffusion, a group of laborers or a solitary ald, within easy reach of all the inhabitants of the world; so t the glad tidings in familiar words shall fall upon every human . And it is possible to do this, not after generations have ne in darkness to their graves, but now, within the limit of a years, while the men still live who are directing our missionenterprises at home and abroad. Statistics to sustain this a might be presented, but they would scarcely aid us in graspthe practical problem. It is not probable that the possibility the achievement will be seriously doubted. If commerce uired it, and had sufficient inducements to offer, a mercantile ency would be established within ten years in every center human life, within reach of every human interest over the e of the earth. Christianity, with its higher motives and its ier consecration, has often outrun commerce. It can accomsh such an enterprise with less expenditure of means and of n; and it has, what commerce has not, a sufficient inducent. If the motive is not sufficient, then the Lord of Glory l no adequate motive when He came into the world to save 14 SERMON.

sinners. The world still lies in sin, and sinners must be saved, and the gospel is the power of God unto salvation.

To accomplish this definite and comprehensible work is of course only a beginning of the evangelization of the world. It is putting the leaven in the measure of meal, while the leavening of the whole is a natural, vital process of growth and diffusion which follows, as the harvest follows from the sowing. The sowing is our present and pressing work, the harvest will follow in God's appointed time. To the accomplishment of this work is it not reasonable that we should concentrate our energies for the next few years, rallying for the effort all available forces as for a special emergency? It is the day of our opportunity and our duty. Shall we fail to discern it?

No great enlargement of the machinery of missionary operations will be immediately required. Societies and boards are at hand, all ready to transmit a four-fold effort and movement of the churches. Such an enlargement would be a relief to our missionary secretaries instead of a burden. The heaviest part of their burden is the apprehension of a deficiency of means and of men at the end of the year, and the necessity of curtailment of the work. Let us lift from them this weary load and give them a more joyful work to do. The missionary stations already established could receive for a time this enlargement without being overwhelmed. They are all anxiously waiting for means and men to preach the gospel in regions beyond. The church has already all needed schools in this and in other lands for the training of the men and women required for this service. There is room in these colleges and seminaries for a great enlargement, such as the emergency calls for. Thus the entire added effort of the churches would reach at once the desired end and not be wasted on machinery.

The required effort would not impoverish the churches, nor check any wholesome industry of the country, nor need it interfere with any enterprise for home evangelization. The higher moral tone of the community would bring financial returns, and a saving of human power, far beyond the expenditure involved. The prosperity of a people can never be diminished by a great moral advance in the interest of humanity and righteousness. Impoverishment comes from vice and worldly greed, and the collision of selfish interests, and harmful luxury. There is a single vile indulgence, defiling the temple of God,

ich consumes more of the wealth of the church to-day than all be required to sustain so grand a missionary movement. The expenditure would not of course be met at once from any h source. The self-indulgent are not forward to lay down ir cherished idols at the feet of apostles or missionaries. The gal and the self-denying would lead the way, and waste and ury would at length be laid under contribution. So with the nan agents required. Those whom we can least afford to d from the country must first respond to the call; but their mple of consecration will elevate the life that remains, and spiritual force of the church will grow under the wholesome ssure. "To him that hath shall be given," holds true of the arch as of individual men.

The enterprise requires cooperation on the part of all the irches which, in various countries, have been put in possesn of the gospel. It is too vast for any branch of the church, or the church of any single nation; and no church can afford be excused in this movement to which God calls His people. ere must also be that economy of effort which can come only h concert of action. We cannot afford to repeat on heathen the mistake so often witnessed at home, that churches of difent names shall occupy the same territory, each regardless of presence and operations of the other. The kingdom and the atness of the kingdom under the whole heavens can never be en to the saints of the Most High, until they recognize their amon interest in the gospel, and attain to a broader and more erous Christian life. But nothing could be more conducive this result than a world-wide effort to proclaim the gospel to ry human soul. In the presence of such an enterprise, the rowing limits of school and sect would melt away, and all the erse names would merge in His "of whom the whole family neaven and earth is named."

menical council would be required, nor even a pan-evangelisconvention. Let any considerable body of Christian people use themselves with the purpose of accomplishing their part the work in the next ten years, and all other bodies would into line. One clear trumpet voice striking the grand march the hosts of God's elect, would bring the whole movement to harmony. They would go up, every man straight before J6 SERMON.

him, and meet at length upon the great table land of Central Africa, to rejoice together over the conquest achieved.

Is it not in harmony with the traditions and history of the churches which rally around the American Board to take the initiative in such a movement? Is it not the birthright of our Board to step to the front and give the signal for the advance? If the precedence belongs by right to others, let them claim it by a readier response to the duty of the hour.

There is, at least, one indication that our new relations to the missionary work are taking hold of the hearts of the people; this is found in the new interest and effort which are springing up on the part of the Christian women of the land. The work of sending the gospel to distant lands has come within their reach, and they have not hesitated to lay hold upon it. In former days the work involved such hardships and perils that men alone were sent. It was a great advance when women could be added, under the shelter of marriage and the family, to shed upon the darkness of heathenism the light of the Christian To-day women can go forth alone to Turkey, India, household. China and Japan with as little hesitation as they would undertake the organization of a Sabbath School in a destitute neighborhood at home. Here is a demonstration of our greater practical nearness to the work, and that this fact is beginning to tell upon the hearts of Christians. There is need of a far wider apprehension of the case, and an outgoing of effort that shall correspond with our new relations. The danger is that we shall settle down to this new order of things, content with the measure of interest and effort which have satisfied the church during the generation past, forgetful of the fact that our power and our obligation have increased tenfold.

In such a result we shall find not merely a shortcoming but a sad disaster. To stand with the gospel in our hands, and the Saviour's last command upon us, in the presence of such an opportunity and such a duty, and not rise to meet the duty, must react upon Christian life and character with paralyzing effect. The power of Christianity must be greatly depressed under the consciousness of such a failure; and heathenism, always vital with the energy of human passion and worldliness, instead of keeping to its ancient limits, will make inroads upon the heritage of the church itself. Such a danger is already imminent in our own land. No mere political resistance can avert the danger.

SERMON. 17

In such a conflict success is only another name for defeat. We may crowd back the Chinaman from our western shores, but no legislation can turn back the tide of barbarism which follows in the footsteps of worldliness and selfishness.

And it is not simply a question of the power of Christianity to vindicate itself in the presence of false religions; but our own personal fidelity to the Master is brought to the test. "He that loveth not his brother whom he hath seen, how can helove God, whom he hath not seen?" Our brother of India, of China, of Africa, is perishing within our reach, and before our eyes. Can we go our various ways, one to his farm and another to his merchandise, and not incur the final condemnation, "Inasmuch as ye did it not to one of the least of these, ye did it not to me"?

· · · · · · · · · · · · · · · · · · ·			
·			

### PRESIDENT MAGOUN'S

## Sermon

REFORE THE

# American Board of Commissioners for Foreign Missions,

AT THE

SEVENTIETH ANNUAL MEETING,

HELD IN SYRACUSE, N. Y.,

OCTOBER 7, 1879.

### CHRIST'S POWER, OUR WARRANT AND THE WORLD'S HOPE.

### A SERMON

BEFORE THE

# American Board of Commissioners for Foreign Missions,

AT THE

SEVENTIETH ANNUAL MEETING, HELD IN SYRACUSE, N. Y., OCT. 7, 1879.

By GEORGE F. MAGOUN, D. D., PRESIDENT OF IOWA COLLEGE.

BOSTON:
BEACON PRESS, THOMAS TODD, PRINTER,
CORNER BEACON AND SOMERSET STS.
1879.



#### SERMON.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations."—*Matthew xxviii*: 18, 19.

THE latter verse is taken here simply for its connection with the former. I stop short with such a mere suggestion of the great command and commission, and ask you to take a step backward in thought, and dwell this hour on what is perhaps less familiar — the great reason therefor. Once already, on an earlier occasion, our Lord had given a world-commission to the eleven apostles; it is the peculiarity of this republication of it to all living believers called to a mountain in Galilee, including them, that the reason accompanies it. We drop the majestic attending circumstances. The whole church had never been eye witnesses of his glory, as three of the eleven had been on another mountain. Perhaps those who still doubted needed some similar manifestations. There was but this one occasion when all were gathered about him personally. It may well have been the "all-absorbing subject of expectation after his resurrection." At least it was surely needful that the one central, supreme injunction, on which the world's conversion is now proceeding, should for once be supported by its warrant as it lay in the Redeemer's mind. Let the critics, if they will, dismiss "therefore" from his words as a gloss, though confessedly just and apposite. The logical connection is enough. All power is given unto me. Go ye, make disciples.

A divine reason for any undertaking is ever better than a human one. It must be closer to the heart of the matter. Human reasons enough and most moving we can find for the work that summons us here—sin, the bond of race, the

common divine image, the laws of suffering in evil and of sympathy, the relations of the New Birth and the Cross to all well-being, goodness, and eternal life—though even these run back into the divine constitution of the world and law and grace. But Christ's power is a reason for Christianizing all nations which is all divine. If that were not his, it were not ours to save any; if he had not all power, we had not been sent into all the world, to all nations, to every creature; if he is not personally what he claimed to be, our missions are the idlest folly men ever wrought with pains and sacrifice and cost. Let us meditate on Christ's power as our warrant to evangelize and the world's hope.

It is more than a convenience of thought to distinguish power from force — if, indeed, the science of our day does not oblige us to do so. Had Christ affirmed that all force is his—and given it to us to so affirm in the face of a science coming after him — had this modern idea of force been then available - some men of science would have raised a new point of controversy with religion. His claim is not that; it is one far greater. It is phrased here not in terms of dynamics or instrumental efficiency, even divine. It has been observed that he declined the use of force or the forces; there was in him something grander. Power stands behind force. The one directs, controls, or — go back far enough — originates the other. "No conceivable analogy" between them, as it is the last joint confession of physics and metaphysics that there is none between matter and mind. Newton must have known the one to discover gravitation as an example of the other. Show that when muscle moves no force is created by mind, only transmutation directed, then this directing requires Resolve all force into motion (though this is rather a fact than a force), and still it calls for power. Assert that it is native to the molecule, as we know it is not to any mass of matter, and you have only slipped from physics into metaphysics, and are really thinking of power, and perhaps know Define it as a tendency to act, this is the pressure of power. The materialist is already off his feet, indeed, when he admits force unseen besides phenomena—a something

known to none of our senses — and yet would deny divine will as its cause.

I. But Jesus had said little of himself if he had merely asserted this as his, power rather than force; the great warrant for missions carries a meaning of lawfulness and right, of glorious governmental rule. He claimed a power, a distinct power, a personal power, a supreme power distinct and personal, this signifying not faculty only, but prerogative and authority, with the unmeasured supreme capacities that accompany these. Authority among men often resides with personal weakness extreme; it is the representative of the power of others outside the person. There goes with that of Christ on earth the utmost personal might.

He must needs exemplify it first in the lowest realm by his supernatural mastery over the material world. The right to command his disciples to go disciple others touched none of the terrestrial forces; but he gave the world ensamples of his lordship over all. Let us begin where he ended, with his own resurrection, which stands — so the scepticism that is scientific to-day confesses — "on a far wider basis than any (other) single miracle of the New Testament;" as the scepticism that is critical confessed long since, that "it cannot be called into doubt." His resurrection makes credible his ascension and his birth alike; it carries with it—supported as they are by moral reasons as well as by evidence—the raising of Lazarus, of the widow's son, of the daughter of Jairus, and of the saints at his resurrection, and it removes all antecedent objection to any miracles so supported. But the case is more than that of control over physical forces, and will remain such till life shall be reduced to their poor level. It is the signal example of power in himself as to his own life. His disciples had not been staggered by it if they had not first been confounded that death should touch one so glorious. It discloses something original in this high domain, as the miracles of bread and wine and of the draughts of fishes showed it to be in a lower domain. There is here an encounter not with a new cosmic force, or a new uniformity of fact, for neither of these appears, but with a mysterious something that bears all the

signs of a divine and personal power. Hardly less in rank is the arrest of impending death in others, and the giving to the blind, the deaf, the dumb, what God gave them not at first — the rebuking of disease in amount and forms beyond estimate, and the restoration of those impotent and withered from this cause, since disease itself is not a counter force to those of health, but lack of these, and healing without remedies proves unlimited capacity of supply for that lack. What could he do more than place his own wonder working beside the healing pool — whether it was such naturally or supernaturally — and provoke comparison? For mastery of common forces what more striking than to measure his command against the strength of wind and the violence of wave? As interrupting the uniformity of outward fact which we misname law, how could he go beyond walking the sea? Peradventure the highest mark of his sway over our complex nature — a blended power touching body and mind, and the hidden links of force that unite the two—was in casting out devils; can aught that affects man go beyond this? If he who bids any force be present or absent at his pleasure is lord of all others, is any proof of this lacking here, or aught that constitutes personal acts of lordship — idea, feeling, purpose? We do not care when it came to be in him. Why not potentially from the beginning, like his sonship, to be shown in clear and shining results only in the fullness of time? We do not care when it ends. That signs should follow them that believe when he first commissioned the eleven for the wide world: that after his ascension he should confirm their word with signs following it—for the time—is all in keeping. He must needs show his power though absent. At least it is best that he should. One has said that "men are more impressed at first by power than by love," and another,\* that the former was long "veiled," as the latter certainly never was; for even when he makes nature a loser for man's sake, in the withered fig-tree and the suffocating swine, we see his compassion for us. Was it not rather the authority that was veiled which

<sup>\*&</sup>quot; Ecce Homo," and Mr. Gladstone on "Ecce Homo."

men are slower to accept than either power or love? His first teaching is of his father's kingdom rather than his own. At last the authority shines clear, as the love does, through the power. It is not enough to say of these signs and wonders with Niebuhr, that "they are as properly and really historical as any events in history;" they confirm the proposition that by him all things were made; they suggest that if for any "intent" God created all things by Jesus Christ, there must be an equally worthy intent for such works as these. Explain the introduction of the religion by miracles. There is but one explanation of the miracles, and that is Christ himself.

If these things are true there is no ground on which to question his providential control over men. There are reasons for it. They are permanent ones and supreme. miraculous agency had its time. Not itself exhausted, its reasons were. What is called Christ in history in our scholarly books is commonly but Christianity in history — the faith and institutions which hold the most vigorous and progressive But it is a personal Christ the text requires. signs and wonders modified God's ordinary providence during his lifetime and afterwards, perhaps have not yet ceased to do And concede his working but one of these with the ease of underived power, and the unhesitating promptitude of right that defers to no other and credits none other — though because his humanity is concerned therein, he must speak of the power as "given"—and then, as the Old Testament sets forth the providence of the Father, we must read in the New Testament that of the Son. It has been one of the most rational and one of the sweetest thoughts of his people that all providence since the advent, at least, and over them, is in the interests of redemption. But why not over others as well? Who shall control the world physically and morally save its Redeemer? Why should he not rule alike a believing world and a "scoffing age." He by whom all things consist and who upholds all by the word of his efficiency, might with ease sweep what has been called "the majestic circuit of final causes," and manage "the stupendous network which is wound round and round the universal frame of things." What limit shall there be to the insight and foresight as to the concealed tendencies of things, or to the prerogative of handling and guiding them, in him who sent a disciple to the lake for a piece of money in a fish's mouth, and bade the disappointed nighttoilers cast their net on the right side of the ship? He could not demit this rule on his ascension, or, if he were going to be stripped of it, promise to any purpose to be with his servants alway even unto the end of the world. He cannot to-day walk in the midst of the golden candlesticks by spiritual influence alone. Though there are limits here, indeed, as in miracles, from the nature of the case, this providence of Christ's includes communities and individuals. We read it in the fine text of biography, and in the larger type, the long primer and capitals, of history. Who can tell how completely the incidents of a pagan's life are changed by his hearing the word of the Lord from missionary lips? -Who can picture the changes to come in national and international life, when people shall flow unto the mountain of the Lord, saying, "He will teach us of his ways and we will walk in his paths, for the law shall go forth of Zion." The vaster his interests in the world, the vaster his agency must be to defend and cherish them. Yet both in the unity of his general methods, · and in the ends of interposition, the personal-element appears, in each removal of obstacles to his work, in every accession of help to the workers, in all unsuspected, hidden prepations for them, in those personal deliverances that startle even faith. And as in all other cases of power or authority, it is disproven by no withholding of its exercise, while one clear instance of its exercise establishes it. There is no mention of his kingship in the gospels but touches the idea of loving care, as of his household or his chosen ones, with the larger majesty and splendor of universal sway. Christendom is what it is only by virtue of divine foresight, love, and choice. And Christ alone accounts for Christendom.

We come to what, perhaps, will be more quickly recognized, in itself and in its personal qualities, when we touch his intellectual influence upon society. "My word shall not pass away," whatever else it embraces, and whether the Christian

literature is imperishable or not, predicts a changeless, unflagging mental sway. King in that kingdom which Pilate found it impossible to understand, King of truth, none beside him had ever pretended to be — no founder of a philosophy, no inventor of a religion, not Moses even, who comes nearest to him, and a prophet like unto whom he was to be. Every new comparison of Christ with "other masters" therefore exalts him, both as to the sum and quality of his contributions to our spiritual and moral knowledge, and the marvelous manner in which he rules mind. A German university has an ever growing library of thousands of volumes of Luther literature. Our books about Shakespeare and his works prove by mere amount the richness and depth of his genius. Christ hardly enters much of the Reformer's world of thought, though most of it is a circle within his own; into the great dramatist's world it may be said he never set foot; but who shall so much as estimate the intellectual fruitfulness begotten in Christendom alone by his doctrine and his life? Hostile or friendly as literature may be, every day's accession to either sort, and the wealth of allusion to him running through both, even the very tone and form and pressure of the world's recorded thought, swells this fruitfulness. But outside the circles of scholarship and authorship — beyond all books which his encounter with human ideas has created—the common daily speech and thinking of simple souls prove the magnetism of the four gospels alone a peerless marvel in the history of mind. Each passing age must estimate for itself the variety of human gifts which he masters, from the rudest to the rarest and most regal. We uncover evidence in ancient ruins of the moving and shaping forces of olden worlds of thought; thus, if aught so immense and living as Christian civilization could be once buried and then ages hence exhumed, it would disclose to coming men nothing more clearly than the quickening and formative ideas of Jesus. What conception, indeed, shall we construct of his power in the development of God's truth to whom God gave not the spirit by measure, and who was himself in the beginning the Word? But he is no "mere mes sage-bringer," we have been reminded — no simple channel of

communication from the supreme mind, any more than the is in lower realms a mere instrument of force. Had he been a mere teacher, scepticism had never conceded with complimentary iteration in Christian lands to-day, that his influence is "greater than that of all the disquisitions of philosophers and than all the exhortations of moralists," nor would intellectual heathenism crumble before it. He has jurisdiction as to spiritual reality. He commands belief. He spoke with authority both of duty and of truth. It cannot be pretended that this is not a personal power. Say that the intellectual influence of God in his word is that of an ideal being though great revolutions of mind never come to pass except through a new and great personality — yet confessedly this mental sway of Jesus is that of an actual being. Christian thought, higher and lower, in all lands, finds but one explanation, and that is Christ himself.

One more aspect of his authoritative power on earth crowns all these, for they are but helps and ministries to it, viz.: its productiveness of spiritual changes. Merely moral ones are subordinate or included here. Indeed the ethical successes of his religion, were they altogether separable from the evangelical ones, would still be signs of them. "Lower branches" of the gospel tree, they have well been called. You can beget nothing that is to be desired of the twelve beatitudes of Gautima-Buddha, save by first realizing those of the Sermon on the Mount. Let the moral philosophy of the schools, ancient and modern alike, continue to be a chaos that of Christ is a cosmos of order and beauty. The true "data of ethics" are in his life. No Christian wonders that a heathen teacher in Japan went straightway and bought forty Bibles for his school, when told of the science of doing right, and that Christ's word is the best instruction in it. The "Divine forces of the Gospel" are historic, yet that they are also strictly personal, who can deny? If evolution is true, they are superhuman. What availed the survival of the fittest ever to introduce into this guilty world richer virtues than it even imagined — new religious virtues — and make them bloom and come to fruit on the thorny and withered stem of

human nature? Can genius or natural moral capacity account for such a supreme result as this—lying, as they do, alike behind goodness and sin? Can "enthusiasm for humanity" show after what process Christ vitalizes spirituality and enthusiasm for God? How to deliver men from selfish passion, if thoughtless — how from selfish calculation, if they begin to think of salvation, that is his problem. How to save them from a perverted intellect and a perverted heart enslaving the will—how to impart a faith at once redemptive and regenerative, this 'calls for a personal power. What could be done with the idea of God to make men spiritually upright, if 'it were not that of an' infinitely and eternally holy person? But this must be made practical by a person. No moral revolutions, above all, without a direct and commanding personal power. And natural selection can never show how his came into the world. Without immense expenditure of such power and beyond the aggregate belonging to all its members, his church had never been builded or so much as founded. We compare it with human influence, so far as sacredly respecting the freedom of its subjects goes; but here comparison ends. By many tokens he signifies that it is coodinate with his supernatural mastery over nature. He blends doctrine, practical precept, and miracle. Men came to hear and to be healed. But this is not all. Only spiritual life can impart spiritual life. Philosophize it into the personal love-feeling excited by the universal love of Jesus, as some do, or into the disclosure of our natural sonship to God, as others do, yet neither of these will answer. For the best men may love the worst, and to make bad men see the Father or the Son as their benefactor simply, is not converting or sanctifying, supremely utilitarian as the world practically is. Indeed, the more shining the beneficence that runs in the channels of natural desire, the more signal may be its failure. And there is a fearful undertone to all the love of Christ, a warning of eternal alternatives, that men hate to hear. Natural faith in human bosoms no better resolves the secret of his spiritual triumphs. As merely personal, under the same conditions as have just been named, this has never in itself secured either

rectitude or character. For the best men may charm the worst into belief, confidence, trust in themselves, nor yet one whit superinduce holiness upon sin. Christ must weld the faith of intellect, natural sensibility, and will with the faith of conscience toward God. His church must be built by a religious legislation, whether it be of materials civilized or savage, that can forestall its degeneration into a mere moral society. And yet its religion must both sustain and refine its morality. It must ethically have antiseptic virtue in itself, as the salt has beneath this valley. The church must be bound o, him, personally by, what, will hold with increasing steadness and closeness from age to age; as the family feeling, which perversity so readily overrides, cannot hold men. Deep truth as it is, that God is our Father, and old as the Law of Moses in Deuteronomy, Christ could neither have taught it nor lived it so as to create a Kingdom of Heaven on earth that shall have no end, without more, much more. He must weld law and gospel into one spiritual instrument for progressive conquest forever, sharper than any two-edged sword, such as Buddhism and Mohammedanism, if they be "missionary religions," have not; such as Judaism, though it bore the eternal law, had not in such degree. . He must beget the love that is grounded in moral sympathy with him, as well as that which flows from gratitude to him. He must reconcile men to God through reconciliation to the high and hard and holy law. He must make command and penalty sure again to the world, along with forgiveness. He must do perfectly that which Moses and the prophets did in measure. The world must see its best benefactor as Lord of all. He must erect a royalty which we can call at once the Kingdom of Christ and the Kingdom of God. The most powerful twofold sentiment that can move man, the union of natural faith with the faith of conscience, of confiding love with the supremacy of duty, he must concentrate upon himself without removing it from God. This only as a divine propitiation for sin can he do. So must he exercise kingly power over all flesh to give eternal life. He must show that he has original right to dispose of men's sins, though they are committed under a perfect law;

and that this right, though in a sense above the law, is not against it—that he has, moreover, love enough to do this, and that this love is of the very heart and essence of the law. And he must dispense the spiritual operation by which men, in the wild, outcast realms of heathendom, or amid the denser and tougher heathenishness of Christendom, are supernaturally inclined to submit to him in this unparalleled character and achievement, and dispense it with the same ease and facility with which he wrought miracles. Never bringing to the front the feelings howsoever tender and generous and deep that are born of naturalism, as some of his own ministry so often do notwithstanding, but those deeper and more generous and tender sentiments that are spiritually begotten — melting all the soul in one rich and supreme experience as it bows and repents and believes — he must charm them into consecration to himself as their dying and redeeming Lord. Making it possible for men to sing the song of Moses and the Lamb, he must so move them to aspire to that blessedness, that we can hardly distinguish the personal agency of the Holy Ghost and his own. If you ask the rationale of this, the whole meaning and wherefore of Christian living and Christian hope, the answer is but one, and this is, Christ.

What an accumulation of power and authority is here, in these four realms of its earthly exercise! The earliest form of it, his most extraordinary providence in miracle, is occasional and most rare; as on my journey hither, in the milder western air of the rich plains, among leafy masses yet green, here and there flamed a single plume of fiery color, or a cone of scarlet foliage, or a trunk wrapped in encrimsoned vines. The later forms, our Lord's ordinary and blended sway of matter and mind, it is to be noted, are more multitudinous and continuous in display, as to you who came from homes among the eastern hills the more advanced season had spread along the great canvas of their pictured slopes its wondrous stretches of diversified and uninterrupted splendor. as we study our Lord's rule, it is power made sweet with wisdom and softened by tenderness and love. It is more. It is the exercise of an ineffable prevogative founded upon them all.

### Christ's Power, our Warrant

any instance, it only shows, not all he does, or can, of ut in sample what he is able and has the right to do. the dim twilight of his transition time, when there was he beginning of his mighty works at Cana, John, the nner, knew that the Father had given all things into nd—if, when he had yet seen so little, Peter could aver a Christ he is the Son of the living God, shall we in ineteenth century know less after all the facts?

Perhaps; now, by having reversed the order of our statement, we are the better prepared to consider what med also in heaven. 'What he possesses on earth grows t. "Whoso wields such agencies here must hold propore heavenly rank." Yet we are not to infer rashly." Two erations forbid. The salvation of this world—mighty — forms but a section of the heavenly administration. hood of our time exaggerates what is human. It would v the whole color of God's character from his relations rtals. It easily forgets that the reason for the Gospel is not man's worth, but God's love, a greater reason. ust avoid this current habit in studying the preëminence us in heaven. Moreover, this text comes from truly lips. There is a human shaping and tone to all Christ's d achievements on earth. Will this bar him out of a above, or will it enhance it?

us note at once that something is due to his experiences humanity as affecting his position on high. He spoke at after these experiences had, for substance, closed—en the setting up of his kingdom on earth and his pass-that which he holds in the skies. As he brought deity he bore humanity also back. For that he humbled f, being found in fashion as a man, God also hath highly him. Without human weakness he took with him fullness and wealth of sympathy, when he returned to bry he had with the Father before the world was; what iation of our conscious limitations and weakness in which we should be most strong; what familiarity with and ruin and woe! Respecting this ever-imperiled

and tempted race, at least, to whom shall all be put in subjection in the world to come save to him who hath himself suffered, being tempted? Not to lower but to heighten, therefore, if we may so say, his heavenly attitude all was done. Forasmuch as the children are partakers of flesh and blood, he also himself took part of the same; and let us then forever dismiss the thought that it is to him any drawback on the side towards deity. It makes the last tribunal affecting to us, but no less impressive, that we are to "see the judge our nature wearing." So of all that comes between now and then.

Then it must enhance the great and solemn grounds of his heavenly administration that there stands behind it a completed redemptive work. The regenerative counterpart alone remains. Before he sat down on the right hand of the Majesty on high, he had by himself purged our sins. He entered in, having obtained eternal redemption for us. To the whole Godhead what had been achieved brought glory unutterable. Therefore in the midst of the throne is a lamb as it had been slain. The high priest who shares in the dominion over souls that must belong in all worlds and all ages to an atoning God, is he who offered sacrifice once when he offered up himself, and cried, "It is finished." If past achievements of imperial potentates do heighten their supremacy and even clothe them with new prerogatives unpossessed before, we must have richer views of what is his on high to-day. That his saints are yet to judge angels may task our comprehension; but this is not to limit his glory as the head of all principality and power who, when he came to save men and make them saints, passed the nature of angels by. What its extent may be, or may not be, over the celestial instrumentalities, we could imagine only by first knowing how they are enlisted in the evangelization of the world. But he to whose prayer twelve legions of them would once have been given, now that he hath become so much mightier than they as he hath inherited a more excellent name, may well have them all, as the Scripture saith, made subject unto him.

#### Christ's Power, our Warrant

· 1964年 1967年 1

must also have taken with him, when he ascended, his on of forgiving sins. Most impressively he challenged ion to the divine ease with which he employed it on it can not be less easy to him now; nor less sure, nor less nal the royal grace. No penitent hears him in audible utter: to-day, "Thy sins be forgiven thee!" as no saint nost rapture ever beheld the form of the Beloved of the r. But the prerogative cannot be lost. He alone has is the Son of Man; the place from which it issues is changed. Our old thinkers ascribed to him "absobility to prevail with God to be reconciled with man." terser and more touching view that forgiveness is reconon it. The Son of God commits the Father when he par-It is an administrative act in either world. It is the one who knows what is in man. While here as many eived him he authorized to become sons of God. For he government was and is on his shoulders. When he ded up on high he gave gifts to men surely not less than s wont to bestow on earth. It was after Pentecost, fter much else had transpired, that Peter spoke of him alted to give repentance unto Israel and remission of

en, to conduct from heaven the conversion of the world, and progressing, also involves authoritative power on And not less all else that follows individual conversion ry creature of every race, however large and diversified by be when it is massed together. All this needs his nity, needs its going with him to the skies, and the y part of it demands a heavenly counterpart. Believe earthly things within his power alone, and it is easy to e the heavenly things are likewise. And no man hath ded up to heaven, to make sure of them, but he who down from heaven, even the Son of Man which was, as in heaven. Every instance of individual regeneration, great movement of masses of souls towards God, is a ing forth anew of the arm of the King of saints. by the right hand of God exalted, and having received

of the Father the promise of the Holy Ghost, Jesus — this is Paul's way of stating it — Jesus hath shed forth this which we, as well as they at Pentecost, see and hear. To create, to cherish, and to rule alone the church, are functions of personal and celestial power. If higher types of Christian consecration and work are to appear in the future, they will be no natural growth of the lower that we see to-day. If God hath chosen the foolish things of the world, and the weak and base and despised, and things that are not to prevail with in conquering this world, the prevailing, conquering use of them is ever in our Master's hands. If the company of them that publish the word is great, it is because the Lord gave the word, and called them to publish it. If laborers press into the harvest fields, it is because the Church is on her knees before the Lord of the harvest praying him personally to send them. O, blessed Master! come the great day when she shall know her privilege and the scope of her prevailing with thee!

And all this goes along with and implies a potent divine intercession on high, conducted through a human person. prerogatives are exercised through his varied offices. Do we seem to have left nothing for intercession with the Father in giving so much to the kingship of the Son? It is not for us to adjust the two. But it is for us reverently to recognize the mighty margin he himself left in the ineffable Triune Sovereignty when he said, "If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father." That intercession which he ever liveth to make is a kingly intercession. The two ideas united of old in Daniel's vision of one like the Son of Man who came with the clouds of heaven near to the Ancient of Days, and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him. David saw him both leading captivity captive and receiving gifts for men. If before the Incarnation the idea of such an intercession was difficult at least; the loving eyes that for eighteen hundred years have been lifted to heaven from earthly spheres and

gles and toils have been encouraged by the humanity makes it, if not possible, most 'sweet; they have been ted and fixed by the form like unto the Son of Man. d now what a twofold accumulation of unparalleled and ndous dominion is here. All personal — in two worlds w inconceivably glorious the personality. With what erable brightness it must burn before the eyes of witng and wondering heaven! I am not here to prove it ersonality or the power — but only to remind you of the s and varieties of proof. Humbly let us confess that in our eyes have not attained to the beholding of the King If in his glory, but the mere fringes of his garments. fit that such authority should be in the grasp of the and loving, the crucified and ascending Saviour of ind. How mighty a reason in it for the word to his beg people. "All power is given unto me. Go ye, disciple tions." How sure our warrant to evangelize! How solid orld's hope! Descending from the heights of so august ne, may it not be inspiring to note:

That our Foreign Missions, with their history, are and parcel of the exemplification, at home and abroad, in e world, of the "all power" of our Saviour. The record s Board is a section of the wondrous facts. His jurisn, all unearthly, yet earthly, is in itself all his own, but kes to himself his great power and reigns through his ding church. Well may the question go from the rooms ston to all the fellowship of our Zion, "Are we worthy is?" Our missions are the utmost expression we can tain unto of evangelical faith and love for men united her, but they are also among the sacred and crowning ies of our King. Much of these agencies may be d the compass of Christian responsibility, yet heathenels only what is within that compass. The true dignity e missionary enterprise is here. We are humbled beby discovering that the gifts that keep its laborers in d come from a lower consecration than theirs. They oute an exceptional Christian experience to history.

But more — they bear the jurisdiction of a king over land and sea — they are at the front in his Holy War. Had not Bunyan depicted its strategy two hundred years before this venerable organization began, it would have been interesting to note his place for the missionary brigade in the twofold army of Prince Immanuel. Our brethren bear no miraculous energy or pretense of it, and so more clearly all may see our Lord's rule in the three other earthly domains we have surveyed, which are spreading at their hands through the earth. There is a record of his intellectual and spiritual conquests on the face of the volumes of the Missionary Herald, broad and bright, and a running commentary on his providence underneath. "I could tell you ten examples from mere remembrance," said the venerable Schauffler forty years ago to his congregation at Constantinople, "where the hand of Christ was everything but visible to the very eye." As in all other cases of power and sway, any withholding of its exercise fails to disprove it, while one clear instance can establish it. All the successes of the gospel prove competency thereto, not in his followers, but in him. Not by might, nor by power, as men estimate either. The commentators think our text must have humiliated the church on that Galilean mountain, for the whole world is too weak to subjugate one hard and sinful soul, and yet the whole world is to be won. How cheering, then, to the church in such days as this, the measure and the march of its subjugation to Jesus, by Jesus. Through such a Board as this, the Lord of Glory condescends to put forth a measure of his victorious jurisdiction.

(2.) To bring the world to submit to Christ is utterly a work of faith. We infer from his known supremacy to the unknown, from a present part of it to a future whole. But we begin with faith, and we end with faith. We are shut up to faith. So must it be in a great work whose warrant and hope are of faith. Its effects are sensible and conscious enough; itself is ever among things unseen. Yet this faith is intensely and supremely rational. Philosophize about "the enthusiasm of humanity" as accounting for the missionary's zeal and

#### Christ's Power, our Warrant

ce and fortitude --- or call him a "God-intoxicated man," pinoza — if you will, to explain his sublime indifference dly judgments and probabilities, there remains at botplain and sober fact of reason, that he believes not in e command, but in its ground and warrant as well. the "all power" of Jesus, everything else in this Board that is Christian, and who shall say what further? It embered of Judson that when others were disheartened ng the Burmese Mission, he said: "Leave me to my nly look this way again after twenty years." If in he Redeemer's followers are to do greater works than must be not in single works but in the mass of results, which was left undone at the ascension. No one can e how the gospel is yet to affect trade, society, customs, These blend now with the more purely moral and intelforces it employs often to their hindering and its own. s social is the antagonist of what is spiritual, in our es even, and threatens to fray it away. But that the ms of this world are to become the kingdoms of our nd of his Christ, involves nothing save what is in our Bengel called it "the sum of the Apocalypse." All life touches what is Christian at innumerable points y true it is that this is not enough to Christianize it touch the divine as well as the human. The multipronged Jesus, you remember, but virtue went out of ly for one whose faith touched the hem of his garment. hecy, analogy, and his word can be relied on, if how ver the true prayer of faith may go it still falls within at meanings of these three, then the real wonders of ld's redemption have yet but begun. They tarry in for a more robust faith. There was no warrant for ng ten thousand Tongaloo converts within three , when not long ago the Baptist Board were meditatabandonment of the mission among that people; but as rational grounds then as to-day for accepting the here is a plan in the kingdom of grace larger and ninous than that of the solar system, though it is our

belief grasps each. The plan of grace involves the accelerating agency of its author and a progressive faith in those who long and pray for its realization.

(3.) We are yet to see agencies in missions more nearly proportioned to the authoritative power of our Lord. He alone can foresee the mass and variety of them. Of many imposing things in history we are sure that they will never employ certain forces of mind, but it is given to no genius to forecast what he will not yet use—scope of science and splendor of eloquence nobler than Paul renounced in the Greek cities — nor how, by the very side of the selectest instruments of a civilization growing more intellectual every hour, he may sweep through his widest and most shining triumphs by touching with his finger the untrained fervor and vigor of rude minds. Our hope of a missionary revival and of a heightened sense of personal responsibility in the churches called Congregational rests on the ultimate fact that all is in his blessed hands. He can overlay these tendencies which all churches exhibit to grow worldly in their judgments and ways, to use their silver and gold for the flesh — with unimagined measures of the Spirit. The residue is with him.

The grounds of our faith point to his doing more than we have yet faith to recognize. Accept the plan of salvation and the incarnation, and logic hangs her head at the slowness of heart we manifest. He is preparing to give faith predominance in the earth. What he can personally do in vitalizing responsibility for gifts to the missionary treasury, large beyond past example, he has begun to show. He has inaugurated for men of wealth a broader and more generous epoch. wonderful will it be for him to show how the reluctant and still so largely selfish hearts of a multitude of lesser givers can be kept from contracting their gifts because one poor three quarters of a million has come to this Board, after its resplendent moral history for the larger part of a century, unexampled in every form of gain. We open our eyes to the mere germs of possibility which the napkin of lay effort enfolds in that Christendom on whose threshold the aged

arms of a Jewish layman held the infant Jesus - Simeon all tremulous with joy, for the Holy Ghost had revealed it unto him that he was not to see death until he had seen the Lord's Christ-in that Christendom which presents to us Philip, of the first bench of deacons, bearing the gospel to Samaria and sending it by a queen's secular officer into Ethiopia. At this same brightening moment we gather the first fruits of that sweet consecration of the heart and hand and voice of woman, which began with Anna, the prophetess, coming in that instant when a lay brother announced a light to lighten the Gentiles and the glory of God's people Israel, and with the four daughters of Philip at Cesarea. And we know not yet what shall be when an army of laymen and Christian women shall fill the whitening fields, relieving those who serve at the altar of so much, and when the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. Our narrow and small notions of the most glorious enterprise in which man ever engaged — and with the most absolute assurance of success ever vouchsafed to any — shall yet be put to shame. Consistently Christ exerts "all power," and the work goes forward as fast as it consistently can. Men are prone to ask: Why is his chariot so long in coming? and get no answer, because, in a sense, it is theirs to supply it—to decide when and how the chariot shall come. He uses his earthly and heavenly power as we — and such as we — make it consistent; as we offer the conditions of its swifter going forth to victory. There will be a day when a little one shall become a thousand, and a small one a strong nation, and the Lord will hasten it in his time, step by step, commensurately with the fidelity and large-heartedness of his servants. He shall yet have full possession and use of his own. The reason for the grand missionary precept shall yet be so believed, that this shall be really obeyed. The missionary creed is not all told in words like these—by all man's moral ruin the world needs to be discipled to Christ, by all the 'preciousness of Christian life and hope, it ought to be—true, indeed, as

they are, most true; nor by such as these—by all valid inference from the gospel's triumphs already consummated, it can be, by all the tenor and strength of prophecy it will be—true and glorious as are these; but the last word of that creed is another—by the "all power" of Christ it must be.

"AND I HEARD A LOUD VOICE SAYING IN HEAVEN, NOW IS COME SALVATION, AND STRENGTH, AND THE KINGDOM OF OUR GOD, AND THE POWER OF HIS CHRIST."

1098 41

	•	





The second secon

